





THE
FIFTH REPORT
OF THE
✓UNITED
Foreign Missionary
SOCIETY,

PRESENTED AT THE
Annual Meeting, held in the City of New-York,

ON
WEDNESDAY, MAY 8, 1822.

NEW-YORK:

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1822.

CONSTITUTION

OF THE

UNITED FOREIGN MISSIONARY SOCIETY.

ARTICLE I.

This Society shall be composed of the Presbyterian, Reformed Dutch, and Associate Reformed Churches, and all others who may choose to join them, and shall be known by the name of "THE UNITED FOREIGN MISSIONARY SOCIETY."

ARTICLE II.

The object of the Society shall be to spread the Gospel among the Indians of North America, the inhabitants of Mexico and South America, and in other portions of the heathen and antichristian world.

ARTICLE III.

The business of the Society shall be conducted by a Board consisting of a President, six Vice-Presidents, a Secretary for Foreign Correspondence, a Secretary for Domestic Correspondence, a Recording Secretary, a Treasurer, and twenty-seven Managers, to be annually chosen by the Society. They shall have power to enact their own By-Laws ; to supply any vacancies that may occur in the Board ; and to appoint honorary Directors and Vice-Presidents, in testimony of respect for eminent services. Seven shall constitute a quorum.

ARTICLE IV.

The Board shall present their Annual Report to the highest judicatories of the three denominations, for their information.

ARTICLE V.

Any person paying three dollars annually, or thirty dollars at one time, shall be a Member of the Society.

ARTICLE VI.

The President, Treasurer, and Secretary of Societies Auxiliary to this, shall be *ex-officio* Members of the Board of Managers.

ARTICLE VII.

The Annual Meetings of the Society shall be held, in the city of New-York, on the Wednesday preceding the second Thursday of May.

ARTICLE VIII.

Missionaries shall be selected from the three Churches indiscriminately.

ARTICLE IX.

This Constitution may be altered by a vote of two-thirds of the members present at an annual meeting, with the consent of the highest judicatories of the three denominations.

PLAN OF AN AUXILIARY SOCIETY.

I. This Society shall be called the —— Missionary Society of ——.

II. Any person subscribing —— dollars annually, shall be a Member of this Society.

III. The business of the Society shall be conducted by a President, —— Vice-Presidents, Treasurer, Secretary, and —— other Managers; —— of whom shall constitute a quorum for the transaction of business.

IV. The Board of Managers shall meet ——, or oftener, if necessary, on a day to be fixed by themselves.

V. The Board shall appoint Agents to solicit subscriptions and donations to the funds of the Society.

VI. The Treasurer shall take charge of all the monies belonging to the Society, and transmit them, semi-annually, to the Treasurer of the "*United Foreign Missionary Society*," at New-York.

VII. The Secretary shall record the proceedings of the Board of Managers, and of the Society, at their annual meetings.

VIII. There shall be a meeting of the Society once a year, on the —— day of February, when the officers shall be chosen, and the other business of the Society transacted.

EXTRACTS
FROM THE MINUTES
OF THE
FIFTH ANNUAL MEETING
OF THE
UNITED FOREIGN MISSIONARY SOCIETY,
HELD IN THE CITY-HOTEL, BROADWAY, NEW-YORK,

On Wednesday, May 8, 1822.

THE HON. STEPHEN VAN RENSSELAER,

PRESIDENT OF THE SOCIETY, IN THE CHAIR.



The Meeting was opened with Prayer, by the Rev. Dr. PORTER, of Catskill, New-York.

The Annual Report was read by Mr. Z. LEWIS, the Secretary for Domestic Correspondence, aided by the Rev. Dr. MILLEDOLER, Secretary for Foreign Correspondence.

On motion of the Rev. Dr. ALEXANDER PROUDFIT, of Salem, Washington County, New-York, and seconded by the Rev. ELIHU W. BALDWIN, of this city,

RESOLVED,

That the Report now read be accepted, and that it be printed by the Secretary for Domestic Correspondence.

On motion by the Rev. THOMAS DE WITT, of Dutchess County, seconded by the Rev. STEPHEN N. ROWAN, of this city.

RESOLVED,

That the thanks of this Society be presented to Auxiliary Societies; to Congregations which have made their Ministers Members for Life, and those which have made collections at the Monthly Concert of Prayer; and to all who, by contributions in money, or in any articles for the support and comfort of the Mission Families, have aided the operations of the Society during the past year.

The Treasurer's Statement of Accounts was ordered to be published with the Annual Report.

In the evening, the Annual Sermon was delivered in the Reformed Dutch Church, in Nassau-street, by the Rev. Dr. JOHN B. ROMEYN. The introductory Prayer was offered up by the Rev. JOHN KNOX, and the concluding Prayer by the Rev. PASCAL N. STRONG.

BOARD OF MANAGERS
OF THE
UNITED FOREIGN MISSIONARY SOCIETY,
ELECTED MAY 8, 1822.



OFFICERS.

HON. STEPHEN VAN RENSSELAER,	<i>President.</i>
ROBERT LENOX, Esq.	
PETER WILSON, L.L.D.	
JOSEPH NOURSE, Esq.	
REV. JOHN H. LIVINGSTON, D.D.	} <i>Vice-Presidents.</i>
REV. ASHBEL GREEN, D.D.	
REV. ALEXANDER PROUDFIT, D.D.	
REV. PHILIP MILLEDOLER, D.D.	
	<i>Secretary for Foreign Correspondence.</i>
ZECHARIAH LEWIS,	<i>Secretary for Domestic Correspondence.</i>
REV. PASCHAL N. STRONG,	<i>Recording Secretary.</i>
* _____	<i>Treasurer.</i>



OTHER MANAGERS.

Rev. ASA HILLYER, D.D.	Mr. RENSSELAER HAVENS,
Rev. JAMES RICHARDS, D.D.	Mr. JONATHAN LITTLE,
Rev. JOHN B. ROMEYN, D.D.	Mr. ISAAC HEYER,
Rev. JOHN M'DOWELL, D.D.	Mr. G. B. VROOM,
Rev. GARDINER SPRING, D.D.	Mr. HENRY RANKIN,
Rev. STEPHEN N. ROWAN,	Mr. WILLIAM WILSON,
Rev. ROBERT B. E. M'LEOD,	Mr. MICHAEL SCHOONMAKER,
Rev. SELAH S. WOODHULL,	Mr. JOHN FORSYTH,
Rev. JOHN KNOX,	Mr. STEPHEN LOCKWOOD.

* The Office of Treasurer is vacant; but will probably be filled at the first stated meeting of the Board.

ANNUAL REPORT,

&c.

THE Board of Managers respectfully present to the Society their Fifth Annual Report. They proceed to this duty with undissembled gratitude to that Providence who has enabled them to carry forward their operations with vigour, and crowned their efforts with his blessing.

In giving a detailed statement of their proceedings during another year, the Managers, pursuing the order observed in the last Report, will solicit your attention, first, to the

UNION MISSION.

In the last Report, the history of this Mission was brought down to the 31st of January of the last year, the day on which the Family arrived at Fort Smith. The narrative will now be continued.

After a short interview with Major Bradford, Commandant of the Garrison, and with Governor Miller, who had just returned from the Osage country, the Missionaries again embarked, and proceeded on their voyage. They entered the mouth of Grand River on the 10th of February; and, on Sabbath morning, the 18th of that month—having occupied nearly a year in

their journey—having endured severe and unexpected hardships, encountered painful and wasting disease, and buried two of their companions in the wilderness—they arrived in health at their destined station. The storm had subsided, and their shattered bark was, at length, moored in safety in the desired haven.

The feelings they experienced on arriving at the field of their labours, after all their dangers and toils, are expressed in their Journal, as follows:—

“Union, Lord’s Day, Feb. 18, 1821.—About 10 o’clock this morning we reached the long looked-for station, after a journey of about ten months, attended with many delays and disappointments. It has been a day of joy and gladness to us all. The Mission Family have great cause of gratitude to God for his long kindness in preserving the lives of so many, and conducting them in safety to this land of pagan darkness. In view of the Lord’s dealings, the Superintendent delivered a discourse from 1st of Samuel, 7th and 12th.—Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, HITHERTO HATH THE LORD HELPED US.”

The station occupied by this Family is about twenty-five miles from the principal Osage village. It is situated on the West Bank of Grand River, about twenty-five miles North of its entrance into the Arkansaw, and about seven hundred miles above the junction of the Arkansaw and the Mississippi. The buildings are erected on a moderate eminence, about one mile from the River, and equally distant from a valuable saline, at which a considerable quantity of salt is annually manufactured for the supply of the settlements below. The situation is pleasant, the soil rich, the face of the surrounding country diversified, and the air and climate

generally more salubrious than in most places under the same latitude. The tract of land ceded to the Mission by the Indian Chiefs, is bounded by Grand River on the North and East, and by the adjacent hills on the West and South; embracing a prairie of about four square miles in extent. As its name denotes, it is unincumbered with trees or shrubs, and is at once fit for the scythe or the plough. So far as fuel is concerned, the deficiency of timber is already supplied by the discovery of mineral coal.

On the 20th of February, two days after the arrival of the Mission, they were visited by *Tally*, the second Osage Chief, and several of the Counsellors and Warriors of the Tribe. The Chief expressed the warmest satisfaction at the arrival of the Family. Among other things, he observed—"When Mr. Chapman first came to this country, he said he would come again and bring good white men and women to teach us. Now we see your faces, and feel glad. We know you are true men." After a friendly interview, it was mutually agreed, that the Missionaries should visit the principal village in the course of a few days, for the purpose of attending a Council of the Chiefs, and of being formally introduced to the Tribe.

On the 5th of March, the Superintendent, Assistant, Physician, and one of the other Brethren, proceeded, according to agreement, to the Indian village. On their approach, they were met by *Clamore*, the principal Chief, who bade them welcome, and conducted them to his own residence. On their way through the village,

they were surrounded by hundreds of the natives, all apparently gratified by their arrival; and during the whole of their visit, they were entertained with a spirit of hospitality and kindness, which would have done honour to a civilized community. On the ensuing morning, a general Council was convened. The Missionaries were introduced, and their papers, furnished by the Society and the Government, were interpreted and explained. The principal Chief expressed, on the occasion, the highest satisfaction; and, in an animated and eloquent strain, recommended the Mission, and its object, to the attention and the confidence of his people. He concluded with the assurance, that, should war not prevent, he would send his own children to the Missionary School, as soon as it should be opened for their reception.

The Osages of the Arkansaw occupy several villages. The principal village contains about three hundred lodges or huts, and about three thousand souls. The lodges are generally from fifty to a hundred feet in length; and, irregularly arranged, they cover a surface of about half a mile square. They are constructed of posts, mattings, bark, and skins. They have neither floors nor chimneys. The fire is built on the ground, in the centre of the lodge, and the family, and the guests, sit around in a circle, upon skins or mats. The men are generally of a lofty stature, a fine form, and a frank and open countenance. In Council they are dignified, and in their speeches, eloquent. The women, although strong and active, are not proportionably tall. As in all uncivilized and pagan countries, the women are doomed to perform the drudgery

of the nation, while the men resort to the chase or the battle, or consume their time in vain and unprofitable amusements. Their children are numerous and remarkably submissive to parental authority. As a people, they are punctual, and apparently fervent in their morning and evening devotions; but, like the ancient Athenians, they address their worship "*to the unknown God.*"—They live in the practice of polygamy, and of many other vices; and, like many a whiter and better informed pagan, they deem it a virtue of the purest order, and an honour of the highest grade, to plunder, torture, and destroy their enemies. Such is a brief account of the village and of the character of the people to whom you are conveying the arts of civilized life, and the glad tidings of the Gospel. Let it be your unceasing prayer to God, that the sun of Righteousness may soon rise upon them in his glory, and dispel the midnight darkness with which they are surrounded.

On their arrival at the station, the Family found the cabins, which had been erected, still unfinished. For their temporary residence, they took possession of a small, inconvenient hut upon the bank of the river. They sold one of their boats, dismissed most of their boatmen, and proceeded at once to complete their buildings. Notwithstanding the unfavourable state of the weather, the work was accomplished, and the family removed, before the 10th of March. "Never," says the Journal of that date,—"*Never, since we left our dwellings in the East, have we felt more pleasure, than on finding a place in this remote wilderness, which we may call our home, and where we may live and labour*

for the salvation of the heathen." The erection of a blacksmith's shop next commanded their attention.—Preparations were then made for enclosing a large garden and an extensive corn field; and both were ploughed and planted in the month of May. In the same month they erected a store house, twenty-four feet by twenty. In July they erected a lodging house for their hired men, and cut and stacked upon their prairie about twenty tons of hay. In August, they built a large coal house, a school house eighteen feet by twenty, and a kitchen and dining hall twenty-four feet square. In September, they erected a joiner's shop twenty-four feet by eighteen, and a smaller building for the storing of harness, yokes, and other agricultural utensils. In October, they built two large corn cribs, and gathered about four hundred bushels of corn from their own field, and about the same quantity, which they had purchased in a field fifteen miles distant. In November, they dug a large cellar and laid a foundation for their permanent dwelling house, and began their preparations for a grist mill and a saw mill, which, for want of water, are to be propelled by animal power on an inclined wheel.

On the 30th of October, the Superintendent and Assistant transmitted the first annual Report of their improvements to the Secretary of War. By this Report, an abstract of which has been communicated to the Board, it appears that the estimated value of the Missionary property at this station, including buildings, live stock, produce of the farm, agricultural and mechanic tools, medicines, books, and furniture, amounted to more than seventeen thousand dollars. In addition to this

amount, supplies to the value of three thousand dollars, shipped at this port, are now ascending the Arkansaw, or have recently arrived at the station.

One of the first objects of the Missionaries, after their arrival, was, to procure an interpreter, that they might begin at once to communicate instruction to the Indian Tribe. Having failed in several attempts to accomplish this object, they determined that the Assistant, and one of the other brethren, should follow the Indians to their summer hunting ground, and commence the study of the Osage language. These brethren accordingly took leave of the family, and proceeded about one hundred miles into the wilderness; but finding no trace of the Indian encampment, having nearly exhausted their provisions, and being considerably indisposed, they reluctantly abandoned the pursuit, and returned to the station. In the month of August, it was ascertained, that the Great Osage Mission had arrived at Harmony, and that a skilful interpreter had been found at the United States' Factory, in the immediate vicinity of that station. It was thought expedient, that the two brethren already mentioned, should repair thither, and pursue their study in company with the Assistant of the other Mission.— Under the date of the 23th of December, Mr. Chapman states, that they had finished a Dictionary, and the most important parts of a Grammar, and were then attending to the construction of sentences in the Osage language. This part of their preparatory labours is deemed, by the Board, of paramount importance. By acquiring a knowledge of the Osage, they will at once be relieved from the expense, the blunders, and perhaps, in some in-

stances, the deceptions of a hired interpreter; and, in every view of the subject, will be better qualified to counsel, instruct, and benefit the tribe.

Another object of early attention and solicitude to the Family, was the opening of a school for the instruction of the Indian youth. As soon, therefore, as their school house was finished, information of the fact was conveyed to the chiefs, and they were invited to send their children without delay. Four children were brought to the school on the 27th of August, accompanied with the message that others would soon follow, if war should not prevent. At the date of our latest advices, three of the children were still at the school, conducting themselves well, and making good improvement. The oldest of the four had been seduced away by a woman of the village, and was unwilling to return. Both the woman and the child were severely reprimanded by the Chiefs; and renewed assurances were given, that, as soon as peace should be restored, as many children should be committed to the care of the Missionaries as they would be able to accommodate and instruct.

The misunderstanding between the Osages and Cherokees was briefly mentioned in our last Report. A hope was then indulged, that an amicable adjustment might be made, and hostilities avoided. The hope, however, proved delusive. Provocations were continued on both sides, until war was declared by the Cherokees. Exasperated at this unexpected measure, the Osages determined to carry the war into the enemy's country, and about four hundred of the youthful war-

riours, notwithstanding the remonstrances of the principal Chief and his oldest Counsellors, proceeded to the conflict. They cut off a small party of the Cherokees, took a number of horses and cattle, and returned to their village. Clamore, the principal Chief, immediately sent a message to the Cherokees, expressing his regret at the incursion of his people, and his strong desire for peace; alleging his unwillingness to injure the white inhabitants who reside between the contending Tribes; and declaring, that should they reject his pacific overture, and insist on continuing the war, he would send an army of fifteen hundred warriors, who should carry it on with energy. He added, that he should restrain his young men from fighting for three months, to give time to the Cherokees to consider the subject, and to send agents duly authorized to negotiate a permanent peace. Having despatched this message, Clamore and his people left their village, and proceeded to their hunting grounds. On the 24th of June, a small party of the Cherokees passed on to the residence of a Mr. Revoir, a half breed, living on a farm about fifteen miles beyond the Union station. They murdered the unoffending farmer, drove his family into the wilderness, destroyed much of his property, and carried off his horses and cattle. About the middle of September, the Osages, having returned to their village, were visited by Major Bradford, of Fort Smith, for the purpose, if possible, of putting a stop to the war. After much conversation, he proposed that the two parties should submit their controversy to the decision of two or three disinterested and judicious men. To this proposition Clamore and his people readily assented. Major Bradford then returned to the

Garrison, under the expectation, that the proposed measure would be embraced also by the Cherokees. Under the same impression, the Osages proceeded on another hunting expedition to the West. The Cherokees, however, rejected the proposal; and about four hundred of their warriors, knowing that the Osages were thus thrown from their guard, determined to pursue them, and, if possible, to cut off some detached party by surprise. They arrived near the Osage encampment about the first of November; and, finding that the chiefs and warriors were absent, they attacked the old men, women, and children; slaughtered and captured about one hundred; and carried away many of their horses, most of their cooking utensils, and the whole of their provisions and peltry.

Of this painful calamity, the Superintendent of the Mission, in a letter of the 10th of December, gives the following interesting statement:—

“DEAR SIR—We have sad intelligence to communicate. You will doubtless have heard, before this arrives, that the Cherokees have gone Westward in pursuit of the Osages. Captain Pryor, who has been out with them on their hunt, has returned. He informs, that about the first of November, the Osages were overtaken by the Cherokees, and not far from one hundred of the former were either taken or killed. At the time of this defeat, the Osage warriors were absent, and the old men, women, and children, were in a defenceless condition. The Cherokees came suddenly upon their encampment; and all who were able, fled for their lives. They were pursued one day, and part of another, and every one who was overtaken in the pursuit, fell a sacrifice to the fury of the enemy. It is not yet ascertained what proportion of those who are missing have been killed. It is known that some of them were slain, and others made prisoners.

“In their flight, the Osages lost their peltry and meat, many of their horses, and most of the few utensils they possessed. They have consequently returned poor, distressed, and mortified. It is with a heart full of pain that I tell you the story of their disasters—that I tell you that many of the people, for whom we have been praying, and whose good we have been seeking, are massacred. Yes, sir, it is a fact that some of the women who have been taken captive, have since been murdered with the tomahawk in a most affecting manner !

“The news of their calamity reached us before their return ; but not knowing the extent of it, I have delayed writing until this evening.—What will be the event of this bloody war, we cannot presage ; but its bearing on the Mission is serious. The three little ones, whom we have had with us since September, have been kept with safety. No enemy has approached us, and probably none will. It was affecting to see with what a trembling heart their father came to our establishment to-day, to ascertain whether his children were alive. Having embraced and kissed them, he exclaimed—‘I am satisfied. You are better off than if you had been with the Osages’.”

In a subsequent letter, dated the 26th of December, Mr. Vaill remarks :

“The war is still going on. We cannot predict the consequences of this bloody contest. We are daily lamenting that we cannot obtain more of the Osage children. We can say to them, in the words of the Gospel—*Come, for all things are now ready*. Brother Woodruff made them a visit last week. He was much affected with a view of their poverty. He rode over in company with the father of the children who are with us. On their arrival, the father told the chiefs how well his children were fed and clothed, and how fast they learned to speak the American language. Clamore, the principal chief, was exceedingly pleased with the account, and said—‘I wish that the war was over, that I might send my children there also’.”

At our latest dates, the spirit of hostility continued, but no additional aggression had been committed on

either side. When the war will close, or what will be its ultimate effect upon our Mission, is known only to that God, *who causeth the wrath of man to praise Him, and who restraineth the remainder of wrath at his pleasure.*

It is believed that the Governor of the Territory, and the Commandant of the Garrison, had made every effort within their reach to prevent the disasters which have occurred. They were not clothed with authority to interpose the arm of military power; nor had the Executive of our Government the right to communicate that authority. A bill to empower the President to resort to military force, for the purpose of suppressing Indian wars within the limits of the United States, was introduced into Congress during its late session; but the friend of Missions, and the advocate of Indian civilization, have to lament, that a measure so interesting to both was finally rejected. Until such a law shall have been enacted, or the Indians shall have universally embraced the spirit of the Gospel, no calculations can be made of a permanent peace among the contiguous and conflicting Tribes in our country.

Amidst other discouragements, our Missionaries have again been called to struggle with disease. From the close of July to the beginning of December, there was not a week in which there were not some of the family, or of the hired men, stretched upon a bed of sickness. For a considerable part of the time, the Physician was unable to prescribe, either for himself, or for others; and in two of his repeated relapses, he lay, for many days, apparently on the verge of the grave. No death,

we are happy to add, occurred at this station; and in a letter of the 26th of December, it is stated, that the health of the family was "almost entirely confirmed." There is in this Mission, however, one source of affliction, which has called forth the deepest sympathy of the Board. During the severe sickness at Little Rock, in the summer and autumn of 1820, one of the Missionary sisters was visited with repeated attacks of fever, attended with delirium. The removal of her fever, and the recovery of her general health, were, unhappily, unaccompanied by the restoration of her intellectual powers. She had sunk into a state of mental imbecility; and, instead of rendering aid to the sisters of the family, she became the object of their unceasing solicitude and care.

In consequence of this unhappy event, together with the enfeebled health of one or two of the other sisters, and the reduction of their number by death in the preceding year, the family, during the last summer, suffered severely for want of female assistance. To supply the deficiency, some of the hired men were transferred from the farm to the kitchen. Under these circumstances, the accession made to the female department in September, by the marriage of Mr. Fuller to Miss Howell, of the Great Osage Mission, was peculiarly gratifying to the family at Union. They are, however, still in want of both male and female aid; and, at the urgent request of the Mission, a reinforcement will be sent forward as soon as persons suitably qualified can be obtained.

Two marriages took place at this station in the course of the last year. Mr. Redfield and Miss Beach were united on the 10th of March, and Mr. Woodruff and Miss Foster on the 11th of November.

While the Members of the Union Mission were convening in this city, the subject of forming our Missionary Churches was brought distinctly before the Board. After mature consideration, it was unanimously decided that the Missions which should be sent forth under the patronage of this Society, should be instructed to select their own form of Church Government after their arrival at their respective stations. This subject, therefore, occupied the early attention of our Missionaries. Having agreed upon the general principles, and appointed a committee to draw up a covenant, they set apart a day for fasting and prayer. On that day, the covenant was ratified; and on the ensuing Sabbath, the sacrament of the Lord's Supper was administered for the first time to the infant Missionary Church.

Of these transactions, the Journal of the Mission presents the following account:—

*“Thursday, May 24th, 1821.—*The Family assembled this evening, to hear the articles drawn up by the Committee for the Constitution of the Church. They were read and considered, and the decision was deferred until to-morrow evening.

*“Friday, May 25th.—*The Family again met, and assented unanimously to the articles and covenant, as suitable for them to adopt in forming a Church. In this meeting, the sweetest harmony of feeling and sentiment has been manifested. We have concluded to set apart to-morrow for the purpose of forming ourselves into a Church, and of

attending to suitable religious exercises, together with fasting. We have agreed, that it is our duty to suspend our business, and invite our hired men to observe the day with us.

“Saturday, May 26th.—Spent the day in fasting and prayer, as proposed yesterday. Formed the Church, by solemnly professing our belief in the articles of Christian doctrine, and covenanting together. Two Discourses were delivered on the relative duties of Ministers and people. As soon as the Church was formed, the lay Brethren expressed their desire, in writing, that Brother Vaill and Brother Chapman should take the pastoral care of this Church, to which they agreed; promising to discharge the duties of Pastors, so long as God in his Providence should continue their connexion with this Mission. We have now, by the blessing of God, planted a Church in this wilderness, which we hope will prove a fruitful vine, spreading its branches far and wide for the healing of the nations. The day has been observed by our labourers with more than usual solemnity.

“Lord’s Day, May 27th.—United at the table of Christ, and received the symbols of his body and blood, of his sufferings and death, of his love and presence. The transaction has brought Christ our Lord near to us, and made us realize more than ever his promise, ‘Lo ! I am with you.’ O, the delightful, precious season ! May it strengthen us to future labours, and be a foretaste of greater joys to come.”

Notwithstanding the enfeebled state of the family during the summer, they instituted a Sabbath school for their hired men. Some of these men had never been taught to read ; and all, there is reason to hope, were benefitted by the instruction which they thus received.

In closing our annual account of this Mission, we have the pleasure to express our entire approbation of the perseverance and fidelity with which its concerns have been managed. From the arrival of the family, to the close of the season, the various and progressive improvements were carried forward, amidst hindrances and

discouragements, which would have unnerved any other spirits than those exclusively devoted to the Missionary cause. Neither the severe and protracted sickness of the family, nor "the confused noise of the battle of the warrior," appears to have arrested their zeal, or impeded their progress. Under all their trials and adversities, they have put their trust in their covenant God, and have, thus far, been sustained by his Omnipotent Arm.

THE GREAT OSAGE MISSION.

The manner in which this field for Missionary exertion was Providentially opened to the Board ; the favourable circumstances under which a numerous and interesting family were collected and sent forward to occupy the field ; their pleasant and prosperous journey to Pittsburgh ; their arrangements in that city, and their embarkation in keel-boats on the 10th of April ; were mentioned in our last Report. On their passage down the Ohio, they touched at almost every Village, and were every where received with kindness and affection. At each Village, they took on board provisions and other necessary articles, which had been generously contributed and stored for their use.

On the 3d of May, while gliding down the rapid current, John W. Patterson, one of their boatmen, who had endeared himself to the family by his unaffected piety, obliging disposition, and faithful services, fell from the boat, and sunk to rise no more. On the same day, Mrs. Newton and her infant of the age of four days, were

seized with symptoms which excited apprehension and alarm. At 3 o'clock, on the succeeding morning, the infant was released from its struggles; and the mother, having survived about twenty-four hours—cheerfully resigned to her situation, strong in faith, and rejoicing in the hope of a glorious immortality—surrendered her spirit into the hands of her Redeemer. The former was entombed at Mount Vernon, and the latter at Shawneetown, in the state of Indiana. To the Family, thus called within two days to weep over the unexpected departure of three of their number, the trial was not more sudden than severe. It was mingled, however, with the richest consolation. They were called to mourn, but not as those who mourn without hope. Their companions had been taken from their presence, but they had been transferred from the Missionary service on earth, to the Missionary's reward in Heaven. It was the hand of their Covenant God, which had directed the afflictive blow, but it was their privilege, as well as their duty, *to hear the rod and Him who had appointed it.*

Having committed the remains of their deceased Sister to the earth, and devoted a day to humiliation, fasting, and prayer, the Family left Shawneetown on the 7th of May. They entered the Mississippi on the 9th of the same month, and arrived at St. Louis on the 5th of June. From this place, the children and females, some of whom were seriously indisposed, were conveyed in wagons to St. Charles on the Missouri—a distance of twenty miles by land, and of fifty by water. Here they enjoyed a few days of rest, while waiting for the boats. They were kindly entertained, both at St. Louis, and at St.

Charles, and were favoured with donations in money, clothing, and provisions. The attention paid to them, by his excellency governor Mc Nair, and many other citizens, is mentioned in the journal of the Mission with expressions of affection and gratitude.

The boats having arrived, the family again embarked on the 13th of June. They entered the Osage river on the 30th of the same month, and reached the foot of the Great Rapids about the middle of July. On the evening of their arrival here, they found the water too low to permit them to proceed. During the night, however, they were favoured with a heavy rain, which raised the river, and enabled them, on the ensuing morning, to ascend the Rapids without difficulty; and on the 2d of August, they arrived at an Osage encampment, in the vicinity of their destined station.

Their safe arrival, and the friendly manner in which they were received by the Natives of the forest, were calculated to excite emotions of no ordinary kind. They had performed their long and arduous journey in less than five months; they had ascended the rapid and dangerous currents of the Mississippi, of the Missouri, and of the Osage, without severe indisposition or fatal accident; they had witnessed the special interposition of Providence, in rescuing their lives in the hour of hazard, and in furnishing a sudden rise of the river at the very moment required to preserve them from an expensive and painful detention; they had been enabled to surmount every difficulty, and were about to enter the field of their future labours; and with feelings ele-

vated with joy and with gratitude, they consecrated the first evening of their arrival to the worship of God—returning their devout acknowledgments for the mercies they had received, and imploring a continued blessing upon their Missionary enterprise.

On their first interview with the Indian families, they were informed, that most of the Chiefs and Warriours of the tribe had gone on a hunting expedition to the west. On the following morning, one of the Indians was employed to go in pursuit of them, and to invite them to a Council. In the mean time, the Brethren explored the country in various directions, and selected a site for their establishment. As they understood that the site they had chosen was the one which had previously been designated for their use, by the Chiefs of the nation, they deemed it proper to commence their operations, without waiting for the expected Council, or for the return of their Messenger. They accordingly proceeded to the ground on the morning of the 8th of August, and began their preparations for the erection of a ware-house. On Saturday evening, the 11th of August, about seventy of the Chiefs and Warriours arrived, and encamped on the bank of the river, within a few feet of the Mission boats. They were present at the morning and evening worship on the Sabbath ; and although they understood not the language uttered by the preacher, yet their conduct, during the whole of the services, was decorous and respectful. On Monday morning, the Brethren and the Indians repaired to the station, about six or eight miles from the boats. After an appropriate prayer, by one of the Missionaries, the papers from the

Board of Managers and the Secretary of War were read and interpreted. The Chiefs were entirely satisfied with the documents. They approved the selection of ground which had been made for the establishment ; pointed out the boundaries of a tract, embracing, as was supposed, about fifteen thousand acres ; presented this tract for the exclusive use of the Mission ; and pledged themselves to execute a deed for the whole, as soon as it should be surveyed.

The Station thus located, is situated on the north bank of the *Marias de Cein*, a branch of the Osage river, about six miles above its mouth, one mile from the United States' Factory which was built during the last summer, and fifteen or twenty miles from the largest of the great Osage Villages. The permanent buildings will be erected on an eminence in view of the river, but sufficiently remote to furnish a spacious green in front. In the rear, there is an extensive and rich prairie, equally adapted for meadow or plough-land. There are also, on the premises, and within a convenient distance, a good mill seat, a spring of excellent water, and a sufficient supply of mineral coal, clay, limestone, and timber. The cheapness and convenience with which provisions of almost every kind can be procured from the banks of the Missouri, is an advantage, not more important than unexpected to the Mission. Indeed, all the accounts we have received, concur in representing the Station as peculiarly pleasant, and as combining incomparably greater facilities for such an establishment, than could have been reasonably anticipated by the Board.

Having satisfactorily finished their contract with the Indian Chiefs, the Brethren proceeded to their various duties. Two were despatched to the settlements on the Missouri, for the purchase of stock. Others were occupied in preparing to erect their buildings ; in cutting and stacking hay ; and in unloading the boats, and conveying their goods to the Station. On the 21st of August, several of the family were seized with the ague and fever. On the 25th most of the goods, and the last of the family, were removed from the boats. The whole of the family were now lodged in tents ; but their food was cooked, and their breakfast and dining table set in the open air. On the 5th of September, several more of the Brothers and Sisters, and most of their hired men, were taken down with the disease of the season ; and from that day to the beginning of December, every tent was a hospital. As some recovered their strength, others were taken down ; and, for weeks, not more than two or three of sixteen hired men, nor a greater proportion of the family, were able, at any one time, to administer to the comfort of the sick. At one period, twelve of the Sisters and eight of the Brethren were confined to their tents. For several weeks all improvements were relinquished, and from the 20th of September to the 10th of October, none were able to continue the daily Journal of the Mission. Not an individual of the company escaped the disease. Many were reduced to a state of great weakness and severe suffering, and two adults and four children were cut down, and consigned to the tomb—Mrs. Montgomery and her infant, and the infant of Mrs. Seeley, in October—and Mr. Seeley, an infant of Mrs. Belcher, and the

youngest son of the Superintendent, in the succeeding month.

Neither the general sickness of the family, nor the number of deaths which occurred, is to be considered as an indication of the general unhealthfulness of the climate. Soon after their arrival, and before a single building was finished, they were visited, for a season, with heavy and almost incessant rains. Their tents were insufficient to prevent them from being continually wet, and frequently drenched. Under such circumstances, it is to be ascribed to the kind interposition of Providence, that so many have been preserved to carry on the operations of the Mission.

In the month of October, the prospects of the Family were dark and gloomy beyond description. Half of the Autumn had passed away ; disease was raging ; the destroying angel had already commenced his conquests ; and not a solitary hut was erected to protect the survivors from the frosts and tempests of the approaching winter. Such was the portentous cloud which hung around our Mission, when three strangers, directed by an unseen hand, arrived at the Station, on their way from the Arkansaw to St. Louis. On finding the Family in so afflicted a state, they volunteered their services for a week in attending to the sick, and in preparing materials for building. On the 19th of October, three days after the departure of the benevolent travellers, a number of workmen arrived from the settlements below. The first Cabin was rendered tenantable on the 24th of that month, and the whole, ten in number, each sixteen

feet square, built of hewn logs, well floored, and with a good chimney, were finished and occupied before the close of November. Having been thus comfortably housed, and having received from Franklin, on the Missouri, a supply of suitable medicine, the sick soon began to recover their health; and, in the course of December, the whole Family, through the blessing of God, were enabled again to engage in their respective duties. They had indeed been cast down, but not destroyed. They were again called to sing of mercy, as well as of judgment; and the 25th of December was set apart as a day of special thanksgiving and prayer.

With the returning health and cheerfulness of the Family, their various improvements were pushed forward with activity and diligence. A spacious kitchen and dining hall, twenty-eight feet by twenty-four, was finished on the 22d, and a large blacksmith shop on the 29th of December. Four other buildings—a smoke-house, a slaughter-house, a boiling-house, and an Indian-house—were commenced, and an extensive garden was ploughed, in January. In February, a well was dug about thirty-five feet in depth, and preparations were made for fencing a corn-field of forty acres.

On the 13th of February, the date of our latest intelligence, the stock of the Mission consisted of three horses, two yoke of oxen, six cows, four or five young cattle, and upwards of fifty swine. At that date, the Rev. Mr. Pixley and Mr. Newton had gone to the settlements on the Missouri, for the purpose of purchasing additional stock.

Early in the month of January, a school was opened for Indian children of both sexes, under the tuition of the Rev. Mr. Montgomery and Miss Compstock. They commenced with two ; and, in the course of a few days, fifteen others were formally surrendered to their government and instruction. Of this number, eleven, at our latest dates, remained in the school. Six had been taken home by their mothers, who, yielding to that parental fondness for which the Osage Tribe is distinguished, could not, at once, endure the separation. The children, who continued in school, were sprightly, obedient, and easily managed. They had made surprising proficiency in speaking English, and in understanding it when spoken. They had learned the Alphabet with facility, and were spelling in words of three or four letters. They were fond of the school, and exceedingly attached to the family. Those who were taken away by their parents left the Station with reluctance ; and it was expected, that several, if not all, would soon be permitted to return.

One of the Youth is eighteen or twenty years of age. He has a wife and a mother, who have exerted their influence to withdraw him from the school. In opposition, however, to their urgent entreaties, he has determined to continue his studies until he shall have acquired a respectable English education, and a competent knowledge of the Medical profession.

Two of the children were brought to the school by *Sans Nerf*, and one by *Moneypushee*, two of the Chiefs who were at Washington in the summer of 1820, and

who signed the Covenant under which the establishment at Harmony has been formed. The two brought by Sans Nerf are the children of his daughter. The one is about 13, and the other about 7 years of age. The elder of these lads is the legitimate heir to the throne of the Osage nation. His father is dead, and, during his minority, the office of principal Chief is held by his uncle. These lads are grand children, in the male line, of WHITE HAIR, the venerable Osage Chief, who, with ten or twelve of his Counsellors and Warriours, visited this city 18 or 20 years ago, and who, while here, received from the New-York Missionary Society the present of a Bible. This aged Chief has long since descended to the tomb of his fathers. The Bible, to him, was probably a sealed book. Still, he preserved it, while he lived, as a highly valued treasure ; and when he died, his Bible and his tomahawk accompanied his body into the grave.

Soon after these children were left at the Mission house, the mother, in company with her second husband, made them a visit, and requested permission to take the youngest home, alleging that he was yet too young to learn, and promising to return him when his age would admit. She was heedless of the opinion and advice of the Family ; and the boy was accordingly stript of his comfortable suit, wrapped in a tattered blanket, and taken from the school. The older brother remained a few days, when he left the Family without permission, and returned to his mother. Sans Nerf, the grandfather, was much displeased with the conduct of the boy, and immediately disrobed him of his school

clothes, and sent them back to the Station. Both of the children were apparently contented and happy, until they were visited by their mother; and it is probable, that, through the influence of the grandfather, one or both will soon return to the school.

White Hair, the present reigning Chief, and Sans Nerf, have both frequently visited the school, and expressed much satisfaction at seeing so many of the children of the Tribe already there. They state, that their people have determined to abandon their old, and to form new Villages, and are much divided as to the ground they shall occupy. When that point shall have been settled, as many children, they have no doubt, will be offered for the school, as the Mission can accommodate. They have also manifested a strong desire, that their people may learn to make wagons and ploughs, cultivate the soil, raise cattle, and live like the white men.

The success which has thus early attended the efforts of the Missionaries to gather an Indian School, and the extent to which they have already acquired the confidence and friendship of the principal men of the Tribe, exceed their most sanguine anticipations. These circumstances, for which they feel themselves indebted to a superintending Providence, appear to have heightened their Missionary ardour, and to have afforded a satisfactory reward for the privations and sufferings which they have been called to endure.

Since the School commenced, it has been thought ex-

pedient that Mr. Montgomery should retire from the office of Teacher, and unite with Mr. Pixley, in acquiring a knowledge of the Osage language. This measure was adopted in the hope that he might be the more useful to the adult Indians by preaching and conversing in their own tongue. Mr. Jones was appointed to supply the vacancy in the School, and entered upon his labours on the 30th of January.

In consequence of the lamented death of Mr. Seeley, Mrs. Newton, and Mrs. Montgomery, and the removal of Miss Howell, now Mrs. Fuller, to Union, the Missionaries urgently request, that others, equally qualified for usefulness, may be sent to their assistance. They are particularly in want of females and mechanics.

TUSCARORA MISSION.

It was mentioned in the last Report, that the Managers had, at this station, a regularly organized Church, comprising *seventeen Indian Members*; all of whom, with the exception of one female, were walking circumspectly, and adorning their Christian profession. We have now the happiness to record the goodness of God, as signally manifested, during the past year, to our Missionary and his little flock. In the months of April, May, and June, of the last year, a more than ordinary solicitude, in relation to their spiritual concerns, was evinced by many of the people, and especially of the youth. Their meetings for religious improvement became more frequent, and better attended; and at all their public exercises, whether stated or special, an un-

usual solemnity pervaded the assembly. Several of the Youth were brought under a deep conviction of their sinful state, and of the necessity of a personal interest in the Redeemer. Of the number, two young women, having given satisfactory evidence of a work of Grace in their hearts, were baptized, and admitted to the communion of the Church on the 10th of June. Three young men and one woman, sensible of their sinfulness, and anxious to obtain an interest in Christ, were also placed, at their own request, under the special care of the Church, that they might receive regular instruction, and be encouraged to persevere.

In the course of the summer, the general attention to religious subjects appeared in some measure to subside. In the month of November it was unexpectedly renewed. Four of the most thoughtless and dissolute young men in the Tribe were suddenly arrested in their wayward course, and brought under deep and pungent conviction. The effect upon the Church and Congregation was instant and powerful. Prayer meetings and conferences were again thronged, and an aspect of thoughtfulness and solemnity was impressed upon almost every countenance in the village. Early in January, another youth, a companion of the former, yielded to the power of Divine Grace, and became an anxious inquirer after the truth. On the first Sabbath of February, four of these youth were admitted to the sealing ordinances of the Church. The fifth had been summoned to the eternal world; but he had left behind him satisfactory evidence of having been prepared for his great and last change.

On the same Sabbath, the suspended Member, who had given strong and satisfactory manifestations of her penitence, was restored to the immunities of the Church.

Of this interesting Sabbath, and of his preparatory duties, the Missionary gives the following account:

“Last Sabbath, the first in February, we enjoyed the privilege of leading our dear people to the table of the Lord. We had enjoyed much satisfaction in anticipating the season, and in discharging previously the preparatory duties. Perhaps you are not aware, that much more is done by way of preparation, than is deemed necessary among the whites. In all our meetings on the Sabbath, and during the week, the minds of the Indians are led to this subject, for three or four weeks, previous to the administration of the ordinance. Attention is paid to the improvement of the Christian Indians in knowledge and practice. If any difficulties exist between the professors, or between professors and others, the parties are visited, instructed, and exhorted, until friendship and peace is restored. The nature, design, and advantages of the Lord’s Supper, are repeatedly enforced. Those who wish to unite with the Church are examined several times previous to their admission.

“A number of circumstances combined to give more than ordinary solemnity and interest to this last communion season. Four of our dear young men were added to the Church. Three of them were baptized, and two of them married. One of them is a grandson of our respected Interpreter. It was impressively solemn to see these young men, the first in the nation for intelligence, industry, and influence, (who, but a short time since, were evidently pursuing their own degradation and ruin,) come forward and assume publicly the solemn vows of devotion and fidelity to the Saviour; and, especially, to see some of them coming at once under all the weight of responsibility which arises from the vows and obligations of the three ordinances of God’s appointment. Lord, hold thou them up, that they may be safe!

“It was very gratifying to see all the members of the Church united in most cordially receiving these young brethren into their number, from a full belief that they were indeed ‘turned from darkness unto light.’ We have reason to believe that all the brethren and sisters took their seats at the Lord’s table, in the exercise of the spirit of love and peace toward each other.

“Another circumstance, affording much pleasure to us all, was the restoration of an offending sister, who has been suspended for two years. She appeared, while making her acknowledgments, to ‘abhor herself.’ She approved of the conduct of all the brethren, and said that we were employed by the Saviour, as his instruments, to save her from that grave, and that hell, to which the adversary had persuaded her to go. She gave us all the satisfaction we desired, and was consequently readmitted to the communion of the Church.

“In addition to these circumstances attending the communion, you will be pleased to hear that many white brethren and sisters, from the settlements in the vicinity, came uninvited to sit down at the table of our common Lord, affording a most pleasing proof that the Gospel levels all distinctions, and makes all who love it one in Christ Jesus.

“The house has never been so full since I have been here. Many were obliged to go away, because they could not get in, and a number stood at the doors and windows.

“Since I last wrote, one of the young men of the tribe has died. Had he lived, and enjoyed a sufficient degree of health, he would also have been added to the Church. He gave us good reason to believe that he was prepared to be for ever with the Lord. His case was peculiarly interesting; but I could not do it justice without entering too minutely into detail for a communication to the Board.

“In addition to those who have united with the Church, there are several who manifest more or less anxiety about their salvation. Some of them appear to be determined to seek the Lord. I think, on the whole, that there is reason to believe that the Spirit of God is still working among this people.”

While the Managers were rejoicing in the blessings which had been bestowed upon their Indian Church, they received the unwelcome tidings that one of its aged members, the pious and venerable WILLIAM HENRY, had been removed by death. In relation to this afflictive Providence, Mr. Crane, on the 18th of March, writes as follows:—

“It was afflicting to lose so promising a youth as the one mentioned in my last; but we have since lost three of our number, all adults. The first two were females. For the third, all Tuscarora mourns! A great man has fallen! William Henry, the first Christian, the firmest friend to the Gospel in the nation, is no more. He was one of those Christians who are always found walking with a steady step the beaten path which the Saviour had trod before. In the midst of surrounding declension, I never knew *him* decline. In all the trials through which we have passed, we have always found him unwavering in his attachment, and prompt in his support. And once, when the adversary gained a transient ascendancy, I saw him rise and contend for the honour of his Saviour, when no man stood with him. The whole nation opposed him; but he evinced the most unbending integrity. His health has been declining for a year and a half. During that time he has suffered many and various afflictions. I often conversed with him on the subject. He enjoyed and expressed a full conviction that it was the design of God to draw his heart from the world, to purify him from sin, and to fit him for heaven. He always added that he knew his afflictions were good and right, and that he felt their good effects upon his heart. In his last confinement, he often told me he was full of peace; and once he said—‘The new way is the right way. There is no other way! There is no other way! I have no fears about it!’ The day before he died, I called and found him, as was supposed, on the eve of his departure. He knew the opinion of his family and friends, but was unmoved. I stepped to his bed side, when he took my hand, pressed it, and burst into tears. I remained with him through the night, and the next evening he died. He has gone to be for ever with the Lord. I cannot but fear the consequences of this loss to the

Mission. I have no man like minded and qualified. O may we all be led by it to trust *only* in the Lord!"

A letter, of the 6th of April, announces four additional deaths in the tribe, and a number of cases of dangerous sickness. Of this letter, the following is an extract :

"For some time past it has been necessary to spend almost the whole of every day in visiting the sick and the dying. Ten days since we buried the widow of the young man mentioned in a former letter, as affording, on his death bed, good evidence of a change of heart. Yesterday we buried another member of the lamented William Henry's family, a lovely daughter, 14 years old. One year ago, this was a family of *five*; now there are but two—the widow, and a daughter of 12 years of age. This was the most interesting family in the tribe. Perhaps they are taken away from the 'evil to come.' A child of three years of age, and Cusick's youngest son, about 15, now lie dead in the village, and another youth of 16 is dangerously ill. Several women are also sick, and apparently in danger of the consumption. The late sudden change in the weather affects many of the old people. The venerable SACHARISSA, like an aged oak which has borne the blasts of many winters, from around which every thing has been swept away but the shrubbery of later years, begins to bend under the weight of increasing infirmities. Thus, my dear Sir, you see how the Lord's hand is lifted over us! I think that, in the family, we see the rod, and feel that it is a time for us to lie very low before God. We daily cry—*Spare, Lord! Spare the work of thine hands!* We have cherished the hope that Tuscarora would live to prove that Indians can be civilized, and become a prosperous people. But the Lord is now carrying on the work of judgment, not only in diminishing their numbers, but also in taking away some of the firmest pillars of the Church and nation. O! the Board cannot tell what a loss we have sustained in the death of William Henry! And, if Sacharissa should fall, we should still pray; but we should have to 'hope against hope!' Our young converts afford us much encouragement and consolation. Perhaps

from among them, some may be raised up to counsel and lead their brethren."

The appointment of Miss ELIZABETH L. BROWN, as an additional Teacher for the Tuscarora Station, was mentioned in the last Report. Miss Brown arrived at the Mission house, and entered upon the duties of her office in the month of June. In addition to her daily School for children, she has occupied a part of two days in the week, in teaching the women in sewing, knitting, spinning, and other branches of household economy. A number have attended, and have already received benefit from her instruction.

In the course of the last year, Mr. Crane removed from the Missionary farm to the centre of the Indian Village, where he had erected a comfortable frame building for the accommodation of his family, and of the School. The ground which he now occupies, comprising about four acres, was presented by the Tribe; and the expense of the house, exclusive of the labour which he bestowed upon it himself, was defrayed by the liberality of his personal friends, and of other friends of the Mission, without drawing upon the funds of the Society. More than one hundred dollars were raised by a benevolent female, whose name and residence are not disclosed to the Board, and upwards of eighty dollars, by the Rev. J. Patterson, of Philadelphia. Mr. Crane's removal to the Village was an object which he had long been solicitous to accomplish, and which the Managers were induced to authorize, under the impression, that his residence there would greatly facilitate his labours,

and promote his usefulness among the people of his charge. The correctness of this view of the subject, the result has already evinced.

Early in the last spring, preparations were made by the people of Tuscarora, for the erection of a new Church. In the course of the season, the building was raised, covered, glazed, and floored; and the plastering and permanent seats will probably be added, and the Church finished, in the ensuing summer. It affords much satisfaction to the Board, that this people, in addition to the moral and religious improvement already mentioned, are progressively acquiring the good order, industry, and thriftiness of civilized life. Should they continue to be united among themselves, and pay a suitable regard to the counsel of their present faithful Pastor, there is no reason to doubt, that they will soon become, under the ordinary blessings of Providence, as prosperous and happy a Congregation, as can be found in any Village of white people; and furnish a noble example of the effect which civilization and christianity are calculated to produce upon the conduct, character, and destiny, of the red men of our country.

SENECA MISSION.

Miss VAN PATTEN and Miss REEVE, whose appointment was mentioned in our last Report, arrived at this Station in the month of June. This accession to the Mission gave much satisfaction, not only to Mr. Young and his family, but also to the Nation for whose benefit it is their happiness to labour.

As the Board had pledged themselves to send to this Station two female Teachers, and a Minister of the Gospel, it became necessary to enlarge the Mission house. Mr. Young was, therefore, authorized to add to his establishment a two story frame building, thirty-two feet in length. The building was finished in December.

The Managers, early in September, received a tender of Services, as a Missionary for the Seneca Station, from Mr. THOMPSON S. HARRIS, a licentiate of the Presbytery of New-Brunswick, who had just finished his professional education at the Theological Seminary at Princeton. The application was accompanied with the most satisfactory recommendations; and at a Meeting of the Board on the 10th of that month, Mr. Harris was unanimously appointed. He was requested to apply for ordination to the Presbytery with which he was connected, and to prepare himself for his journey with as little delay as practicable. Having completed his preparations, and arrived in this city, he attended a special Meeting of the Board, on Friday, the 19th of October, and received his letter of Instructions, a Talk to the Indian Chiefs, and other necessary documents. On the following Tuesday, he and his wife took their departure for the field of their Missionary labours. They arrived in safety at the Seneca Mission house, after a pleasant journey of six days, and were cordially welcomed by the family, and by the Chiefs of the Tribe.

Mr. Harris, in his journal, gives the following account of the manner in which he and his documents were received by the Chiefs :

“*Thursday, November 8, 1821.*—Met in council this day with the Chiefs of the Tribe. When I entered the Chamber, *Little Johnson* was speaking. He appeared grave, manly, and eloquent. When they had finished the conference in which they were at the moment engaged, they remarked that they were ready to receive the Talk from the good Society in New-York. I then proposed that we should first ask a blessing of the Great Spirit upon our meeting, to which they assented. After prayer the talk was read. *Pollard* then rose, and said that we owed great thanks to the Great Spirit, that we had been spared in health and safety to see each others faces, and that *they* owed much to the Society for their good Talk. Although the Society had not sent a Minister as soon as they at first promised, yet they rejoiced to learn that, as soon as he could be prepared, he had come to devote his life to their good. According to the request of the good Society, they promised faithfully to receive and love their Minister, and to protect him to the utmost of their power. They understood that it was his business to explain to them *the Gospel of the Lord Jesus Christ* contained in the *good book*. They promised to listen, with all possible attention, to the explanations which, from time to time, should be made from the word of God, for their best good, and the salvation of their souls.

“The Chiefs then inquired whether their children would be protected in their religious rights and privileges against the pagans, should they be disposed to be troublesome. I replied that the Board had not empowered me to assure them, that they should meet with no difficulty in embracing the *Gospel of the Son of God*. The most they could do in this respect, I observed, was to send them a Minister to endeavour to direct their feet in the way that leads to everlasting life, and to point them to the Lamb of God, who taketh away the sins of the world, who is now exalted as a Prince and a Saviour to give repentance unto Israel and remission of sins; to whom all power is given in heaven and in earth; and who could, therefore, protect them and their children against any who should rise up against them. Hence they saw the necessity of looking to this Saviour immediately for help and consolation; for he has declared that he that believeth in him shall be saved. Good David has also said—‘I once was young, but now am old; yet never saw I the righteous forsaken, nor his seed begging bread.’

“They expressed their gratitude to their Minister, for the manner in which he had explained to them where they are to look for protection and salvation. They knew that the Saviour was Almighty. They could read it in the good book; and, by the help of the Lord, they would endeavour so to do.”

In addition to his public labours, the Missionary has sought repeated opportunities for private conversation with the Chiefs and others, some of whom appear to be impressed with the importance of religion to their present and eternal welfare. The following, among other conferences of the same interesting character, is recorded in the Journal:—

“*Sabbath, November 11.*—After service this day, invited *Seneca White*, and *John Seneca* his brother, both chiefs, to come home with me from church, for the purpose of a religious conversation. These individuals appear to be the most serious in the nation. I commenced my conversation by telling them the reason why I had invited them home with me; and I expressed a hope that they would not be backward in telling me their views and feelings in regard to the *Saviour*. *White* replied that he would speak for himself, and his brother should answer for himself. I then asked him if he sometimes felt his need of Christ Jesus the Lord as a Saviour of poor sinners? Whether he believed that God would one day call him to an account for all the deeds of the body, whether they be good or whether they be evil? Whether or not he was depending upon his prayers or his goodness for acceptance with God? And whether he believed that his sins could ever be forgiven except through the merits of the Son of God? To which he replied in substance as follows:—‘In his younger days, in looking around him and seeing so many of his neighbours, white as well as red men, addicted to improper and sinful practices—some getting drunk, others disobedient to parents, others gambling, &c. &c.—he had made up his mind to abstain from these things, and to act justly and uprightly with all, so far as it was in his power. He had seen the great misery to which such conduct had brought others. In looking back upon the

path which he himself had trodden he had some sorrow, because he found that nothing that he did could merit any thing at the hands of God. He well knew that sin was mixed with all his actions. He believed that Christ was almighty; and was persuaded that through him alone he must be pardoned. It should be his aim continually to listen to the word preached.' He closed by expressing his hope 'that our lives might be spared to be a great blessing to his people, and that God would bless our exertions and counsels for their best good.'

"*John Seneca* answered also, 'that he was of the same mind with his brother in all that he had said. He felt himself a sinner in the sight of God, and was resolved, so far as the Great Spirit should give him strength, to seek the way of salvation laid down in the word of God. He believed that the Saviour had died for our sins, and that he is able to save those that put their trust in him. In this whole business he and his brother were of one mind.' After some plain and solemn admonitions, we knelt down and commended them to God and the word of his grace, which is able to save their souls."

By the following extract from the Journal, it appears, that the spirit of friendly and convivial intercourse on the first day of the year, so prevalent in this city and other parts of the state, has found its way to the Seneca Tribe. Should it always be conducted in the manner here described, there is reason to hope that its influence may prove beneficial to the nation :—

"*Tuesday, Jan. 1, 1822.*—We were visited to-day by nearly two hundred of the Senecas; men, women, and children. They appeared exceedingly gratified with their cakes, which were previously prepared, as a new-year's present. We hope it may have some effect in conciliating the friendship of some who are nominally, and perhaps really, opposers of the Gospel. Jack's-Town is the largest of these three villages, and the strong hold of paganism on this reservation. There were to-day, however, a very considerable number from that village to see us, and to receive their little present. It is remarked by our fami-

ly, that the pagans have shown, of late, a greater disposition than formerly to be friendly to our establishment. *Jack Berry*, one of the number, has promised to send his two girls to our school. I was permitted to-day to have a religious conversation with *Snow*, one of the Chiefs, who has lately been much afflicted with the loss of a child. It was perceived by one of the sisters, that, on the Sabbath, he was affected to tears during the sermon. To-day I improved the opportunity of a free conversation. He appears serious; but I am afraid, from all I can gather, that a self-righteous spirit is, at present, the predominant temper of his mind. Although our faith would fain carry him before the mercy seat of our covenant God, yet we fear that those tears, which have been seen to flow so freely, and which we had fondly hoped were the evidence of that 'godly sorrow which worketh repentance unto life,' is nothing more than the expression of natural sympathy, under an afflictive stroke of Divine Providence. We pray, however, not only that we may be mistaken in regard to him, but that our suspicions respecting the unhappy condition of others, who, by some, are publicly and positively spoken of as 'possessing the true knowledge of God,' may be eventually found entirely groundless."

A singular ceremony has lately been introduced among the Seneca Indians, in relation to the naming of their children. The following account of it is copied from the Journal:—

"*Sabbath, Jan. 28th, 1822.*—I was invited, this evening after service, to attend on Tuesday at a convention of all the children of the nation, for the purpose of naming them. It seems, that about two years ago, this people, from some source or other, got an impression that something ought to be done, in order to render the contract of marriage more solemn than it then was, as well as to give names to their children. The ceremony, I understand, is conducted by one of their Chiefs, who publicly and formally pronounces the name of each child. The meeting is conducted with prayer and singing, and cakes are distributed to the children. The object, it was said, of inviting me, was, that I might give such directions in regard to it, as might increase the solemnity of the occasion, and that a prayer might be offered up for the

children, that they might be kept from 'every evil and false way.' My reply was indefinite. On reflection, I think it improper that I should attend, inasmuch as my presence may go to sanction a measure which is probably considered by them as a kind of ecclesiastical act. Oh that it may please the Great Head of the Church to preserve them from deserting that rule of faith and practice laid down in his word, and convince them, by his Holy Spirit, that, at this time, when *they think* 'they ought to be teachers, they themselves have need that one teach them which are the first principles of the Gospel of Christ?'"

Some of the Chiefs have expressed to their Minister a strong desire, that he would proceed at once to organize a Church, and admit to its communion some of their young people, whom they consider as pious, and entitled to the privilege. Mr. Harris thought proper to defer it for the present, and managed the matter with so much discretion and tenderness, that he not only avoided giving offence to the Chiefs, but obtained their entire satisfaction. The following is an account of the interview on the subject :—

"*February 9th, 1822.*—I was visited this day by three of the principal Chiefs, who, after attending to other business, expressed a wish to learn of me 'what it was that was absolutely necessary to make a man a true Christian.' As for themselves, they had long been of the opinion that some of their young men *are true Christians*. This they gathered from a careful examination of their conduct, and from the exhortations which, from time to time, they were making to induce the people to live up to the Gospel of Jesus Christ. The Chiefs wished to know what should prevent these people from becoming members of Christ's flock. They also requested me to explain the nature of marriage, and of infant baptism.

"When the first question was put, I trembled for the result. I knew, or at least thought I knew, from various circumstances, that there had long been a desire, on the part of these Chiefs, to have a Church orga-

nized, and some of their young people admitted to its privileges ; and I apprehended, for the moment, that they might be highly offended by a refusal on my part to conform to their wishes. My trust, however, was in that God ‘who giveth wisdom and upbraideth not,’ and I now believe ‘his grace was sufficient’ for my weakness. I told them that if they would answer one question, I would undertake to reply to their inquiry. The question was—Whether they would consent to listen to the word of God, when it speaks to persons under their circumstances? They soon replied that they were willing to obey all its directions. I then told them that the word of God expressly commands persons in their situation—“Submit yourselves unto them who have the rule over you in the Lord in all things.” It was their duty, therefore, to submit this whole business to their Minister, and let him determine who are the fit subjects for the ordinances of God’s house, and who are not. It did not become any of us to say positively of any person that he is a true Christian. ‘It is God that searches the heart.’ There is a very wide difference between a fair life in the sight of man, and a fair heart in the sight of God. It was the Minister’s duty to examine the exercises of every one according to the word of God. But, in order to this, it was necessary that he should become acquainted with them, and converse with them frequently on the subject. I told them that they well knew that I was almost a stranger amongst them ; that some of the people were unknown to me ; and that others had not shown me where they lived. I concluded by reminding them that, on every account, it was best not to run into this matter hastily ; that the pagans were watching every step they took ; and that, if any of their people, after being received into the Christian Church, should fall away, their enemies would rejoice at their downfall, and take encouragement to continue in their wickedness ; and, above all, the cause of Jesus would be dishonoured. My counsel, therefore, as one appointed ‘to watch over their souls,’ was that they should wait until their Minister should have more satisfactory evidence, that those who now desire the privileges of communion were Christians, not only *in name*, but also *in heart*.

“With this explanation they seemed perfectly satisfied. They thanked their Minister once and again, for explaining these things in so satisfactory a manner ; and added that they had never in their lives

obtained so clear a view of the Gospel as at this short interview with their Minister ; that they would tell their young men all that I had said ; and that, for themselves, they would certainly take my advice.

“The other two questions were explained in a manner which gained their entire approbation.”

The Managers cannot but view the present situation of this Mission, as peculiarly interesting and auspicious. They have been gratified with the spirit of inquiry which has happily been awakened, and the ardent desire so frequently manifested by the Chiefs, for the spiritual welfare of their people ; and they cherish the hope, that the day is not distant, when their Missionary and his Associates, under the influence of the Spirit of Grace, shall reap the fruits of their fidelity and their toil.

MISSION AT CATARAUGUS.

The Board have the pleasure to announce the recent appointment of a Mission for the Indians residing on the Cataraugus Reservation, in this State. This Reservation is situated on the shore of Lake Erie, about thirty miles south west of Buffalo. It comprises about 26,000 acres of land, and nearly 700 souls. To this promising field of labour, your Managers have been directed by circumstances which strongly mark the overruling Providence of God.

In the month of October, the Board received a Talk, signed by seventeen of the Seneca Chiefs, stating that their Brethren on the Tonewanta Reservation were desirous that Christian Teachers should be sent to their

Village ; and adding that a house, for the temporary accommodation of a school, was already prepared. The Board took the subject under consideration, and determined to occupy the ground thus presented to their view. This determination was communicated to the Chiefs at Seneca on the 8th of November. They expressed the highest gratification that the Board had so readily acceded to their request. The same feelings were also manifested by *Little Beard*, the principal Chief of Tonewanta, in an interview with Mr. Harris, on the 10th of December.

In the mean time, measures were taken by the Managers to procure a Teacher duly qualified for the Station. It was not, however, until nearly the close of January, that they were able to succeed in their efforts. On the 28th of that month, they received and accepted a tender of services from Mr. WILLIAM A. THAYER, an experienced Teacher of this city, who had long been desirous of devoting himself and his family to a Missionary life. Mr. Thayer had relinquished his school, and was making the necessary preparations for his journey, when the unpleasant information was received, that the people of Tonewanta had agreed to accept a Teacher from another Society, and that the Seneca Chiefs had reluctantly yielded their assent to the arrangement.

This intelligence was soon followed by a communication of a more cheering character. The Seneca Chiefs, on farther reflection, were greatly dissatisfied with the course pursued by their brethren of Tonewanta. They felt unwilling that the efforts of the Board, and the pre-

parations of the Teacher should thus be defeated; and a deputation of three of their leading men waited on their Minister to express their feelings on the subject. They rejoiced that so good a Teacher had been found, and they hoped the Board would still "hold him fast." They thought that an opening for his services might soon be made on the Cataraugus Reservation. The christian party in that village had been anxious for the instruction of their children. In the course of the last summer, they began to prepare timber for the erection of a school-house, but the opposition of the pagan party had caused a temporary suspension of the work. They suggested, that, under the blessing of the Good Spirit, the opposition might now be surmounted; and that the disappointment of the Teacher in relation to Tonewanta, might be overruled for the benefit of their more numerous Brethren at Cataraugus. They promised to send Messengers to that place, who should explain the whole matter, and request that a Council might be called to take the subject under serious consideration.

The promise of the Chiefs was promptly fulfilled. The explanations, made by the Messengers, were kindly received. After two or three preparatory Councils, it was agreed, that the subject should be submitted to a general Council, comprising the Chiefs of the Cataraugus, Buffalo, and Allegany Reservations, which should convene at Cataraugus on the 27th of February, and at which the presence of Mr. Harris should be particularly requested.

The general Council was held, according to appoint-

ment; and the interesting circumstances with which it was attended, together with its propitious result, are communicated in Mr. Harris's Journal, as follows:—

“Tuesday, March 5th.—I have just returned from attending a joint Council at Cataraugus. I started on Wednesday last, in company with two of the principal Chiefs from this place, expecting to return on Friday; but events of so very pleasing and portentous a nature have occurred during the Council, in relation to the future spiritual welfare of this people, that I could not return sooner, without violating both my own feelings and theirs.

“The Christian party met for Council, on Thursday, at the house of the Chief Warriour; but the Chiefs from Allegany not arriving as soon as was expected, they did not meet with the Pagan party until the following day. As they were not ready for Council, I excused myself to the Chiefs, and rode about six miles, to preach in a destitute settlement adjoining the Reservation.

“On my return the next day, I found the Chiefs from Allegany, Buffalo, and Cataraugus, all waiting for the other party to commence business. Owing to the tardiness with which they proceeded, I had an opportunity of engaging in some very interesting conversation. After the customary salutations, I was made acquainted with the plan which they proposed to adopt in the general Council. They said, among other things, that in their struggles with the opposite party, they had much of derision and insult to bear; and although their minds were strongly fixed, ‘even as the mind of one man,’ in their adherence to the Gospel and its precious privileges, still they found themselves surrounded with such an overwhelming majority as sometimes almost to induce them to consider their cause as desperate. They had, therefore, requested their brothers at Buffalo, together with the minister, to be present at the Council. As we had all safely arrived, we were bound to thank the Great Spirit for our kind and merciful preservation. They also said, that since the minister had been so good as to hear their cry, and come to their assistance, they should request him, when met in Council with the opposition party, to read the following documents:—

“1st. A statement from the Attorney General, contradicting a report which had been issued by their enemies; the purport of which was, that this officer had publicly said, that ‘all Indians who should receive the Gospel, and adopt the customs of white men, would, in a short time, be compelled to pay taxes, and become amenable to all the laws of the land.’ The effect of this intelligence on a number of persons, was such as to induce them to desert the Christian cause for Pagan superstition. This certificate, they wisely judged of so much importance, as to stand first on the docket, in order to reclaim their brethren, and to convince the people that they were imposed on by a set of unprincipled men.

“2dly. They wished the minister to read from the good book, in the presence of their opponents, such a part of the Gospel as he should think best calculated to acquaint them with its true nature. ‘This,’ they said, ‘would be likely to prick them so in their hearts as to make them cautious how they trifled with these solemn things.’

“3dly. Next to this, they requested that I would read the Circular of the Government, thereby testifying that the voice of their Great Father, the President, was with the ministers in their attempts to christianize and civilize his Red Children.

“4thly. And finally, they wished me to read the Covenant which had been ratified between their brethren of Buffalo and the good Society at New-York.

“Their wishes, in all these, were realized, excepting the reading of the Covenant, for which there was no time, as the Pagans were so tardy in meeting. I read to the Council, which consisted of about three hundred persons, the 19th, 20th and 21st chapters of St. John’s Gospel, as exhibiting the Saviour’s death and sufferings, in the most simple language. It is not for us to say that the prediction of the Chiefs was not fulfilled. One would suppose, judging merely from the eagerness with which they swallowed this touching passage of Scripture, and the perfect silence which was observed throughout the whole assembly, which was before a scene of great confusion, that it could not be otherwise than that there were some who were ‘pricked in their hearts.’

“After Council, one of the principal Chiefs came to me, leading a young man, and said, ‘Brother, you are now in the midst of your Indian brothers, so far from white settlements, that it is in vain for you to think of going to lodge with them. You will go with this man. He will take good care of your horse, and furnish you with a good bed to rest on; and he is able to give you a good supper.’ I thanked him for his offer, and said, I should cheerfully accept the invitation. All he said in respect to my entertainment, I found realized far beyond my expectations.

“On the Sabbath, some of the people, together with the Chiefs who were present from the three Reservations, in all about thirty-five, met at the house of my lodging, for public worship. I was invited to conduct the exercises of the day, and requested to continue the explanation which had been briefly given in the Council the day before. After reading a portion of Scripture history, I addressed them for nearly two hours on these two points: 1st. Some of the plainest and most conspicuous evidences of the truth of Christianity. 2dly. The motives which ought to influence ministers in sending the Gospel among the heathen. Notwithstanding the length of my remarks, almost every eye in the house was, for the whole time, fastened upon me; and never did I see a Christian congregation more hungry for the word of Life, than these poor destitute heathen! After service, one of the Chiefs from Allegany rose, and addressing the people, said, ‘that all the Chiefs who were then present, and who had this day been privileged by the Great Spirit to hear the Gospel explained more fully than they had ever done before, had come to this determination, that for ever after they were resolved to hold fast to the Gospel and abide by its directions, even should it please the Great Spirit so to order it, as that *death* should be the consequence.’

“Before I returned, a letter was written to the Board, expressing a wish to receive a Minister and Teacher, and other Teachers, and signed by all the Chiefs present. This they wished me to keep in my possession until it should be signed by all the Chiefs on the Buffalo Reservation, which would be done in a Council which they intended to hold at the Mission house in a very few days.”

The following is an extract of the Talk which was

agreed upon in the general Council, and which was afterwards signed by twenty-two Chiefs and two Interpreters. Of the Chiefs, seven belong to Cataraugus, three to Allegany, and twelve to Buffalo :—

“ Seneca Mission House, March 22, 1822.

“ BROTHERS,

“ You have once before heard our voice, in behalf of our brothers on the one side of us; and we are now induced, from a full conviction of your kindness and love, to turn our eyes to you again in behalf of our brothers on the other side.

“ *Brothers*—We give you our thanks for all your generous favours; and also, because you were so willing to listen to our voice, in procuring a teacher for our brothers at Tonewanta. We hope you will consider our weakness, and pity our case; and would wish to let you know that the fault is not ours, who live on this Reservation, but it must lie on the shoulders of our brothers at Tonewanta, because they broke up the arrangements which we had made for their good.

“ *Brothers*—We wish to let you know that although the door is shut against the teacher which was appointed to Tonewanta, it is our anxious desire that you will hold the good man fast, and not be discouraged. We hope, brothers, that you will pity our case, for we are weak.

“ *Brothers*—We took the first opportunity of letting our brothers at Cataraugus know the state of the case, and left it to their judgment to say whether they will receive the teacher or not. And now we have but one voice on the subject.

“ *Brothers*—We have now come to a full and substantial agreement, being the voice of us all, and desiring to provide for the instruction of our children at Cataraugus, when our days are over and gone; we hope you will send the teacher to that place, to be a blessing to our children there, in order that they may fully understand the commands of our God and Saviour.

“ *Brothers*—We wish to let you know, further, that our Children at

Cataraugus have spoken for themselves, in the matter of receiving instruction ; and that 26 have declared themselves willing to be instructed by the Teacher, when he shall come on. Further, our faithful Brothers ; quite a number of our women there have spoken in their own behalf—saying that they are anxious to learn every useful art which your good women may be willing and able to teach them :—they wish to learn how to spin and to weave—and for this purpose they would render great thanks to the good Society for *a Loom*. Their exact number is not now known.

*“Brothers—*We further hope you will consider our low circumstances, and the situation we are in. We are very far distant, there, from those who are acquainted with the *smithing* business. And the contributions from Government, in this line, are nearly lost to us. We wish you, Brothers, to send us a man well acquainted with the trade of Blacksmith. And one of our young men has declared himself willing to learn this trade, whenever he can have the opportunity.

*“Further, Brothers—*We are also very desirous to have a Wheelwright among us ;—an ingenious and handy man, who will be able to make and mend our wagons and our ploughs, &c.—that we may be better able to raise our corn and eat our own bread. And one of our young men also stands ready to learn this trade as soon as one shall be sent.

*“Brothers—*Now, in the name of the Great Spirit, we commit to you our Children, to be instructed in the manner which you shall judge best suited to our condition. We are willing to draw all the timber to the spot, for erecting a frame school-house, and we will hew and saw it, &c.—but we wish you to send us a Carpenter, or help put it up, as we are entirely ignorant in things : We will also find one half of the boards ; the glass, nails, &c. and the other half we hope the Good Society will furnish, and all other necessary things for completing it. And we promise to do all in our power to help on the work : but we are *poor*, and we hope our Brothers will pity and help us.

*“Brothers—*We return thanks to the Great Spirit that you have been able to find so able a man, who will come and teach us the Gospel ;

and that he is well qualified not only to teach our Children, but also to instruct our people out of the good Book on the Sabbath-day. We shall put our whole dependance on him, to teach us and our Children the commands of our Saviour."

On receiving these communications, the Board decided, that Mr. Thayer and his family should proceed to Cataraugus without delay, and that one Female teacher, and a Mechanic acquainted with the blacksmith and wheelwright business, should be sent forward, as soon as suitable persons could be found, and arrangements made for their accommodation.

Having finished the preparation for his journey, and received his instructions, Mr. Thayer embarked with his family on the 27th of April. They have gone under promising circumstances; and they will doubtless be followed by many fervent prayers for a blessing upon their enterprise.

The Managers are happy to acknowledge the assistance they received, in fitting out this Mission, from the First Presbyterian Church in this city, of which Mr. Thayer and his wife were members. The Session ordered a collection to be taken up for the occasion; and many of the Ladies of the Congregation very kindly procured materials, and made the necessary clothing for the comfort and convenience of the family.

EDUCATION OF HEATHEN YOUTH.

It was mentioned in the last Report, that an application had been made to the Board, by the Interpreter to

the Tuscarora Mission, to educate one of his grandsons, a youth of seventeen years of age, for the Missionary service. It was also stated that the Board had resolved to patronise the young man, and had directed the Domestic Secretary to open a correspondence with the Rev. HERMAN DAGGETT, Principal of the Foreign Mission School in Cornwall, Connecticut, to ascertain whether he could be admitted to that Seminary. Soon after the last Annual Meeting, a letter was received from Mr. Daggett, expressing the opinion that promising Indian Youths from our Missionary Stations might be received into the School, provided we should support them in whole, or in part; and adding that he would lay our communication before the Agents of the School at their Annual Meeting on the 16th of May.

A letter, dated the 19th of May, was received from the Rev. JOSEPH HARVEY, Secretary of the Agency of the Foreign Mission School, of which the following is an extract:—

“I am instructed, by the Agency of the Foreign Mission School, to communicate to you the following vote of the Board at their late Annual Meeting, in reply to your communication to Mr. Daggett, respecting the admission to the School of Heathen Youth under the care of the *United Foreign Missionary Society*.

“At an annual meeting of the Agents of the Foreign Mission School at Cornwall, May 15, 1821:

“*Voted*, That, on the application of the United Foreign Missionary Society, to know on what terms heathen youth, under their care, might be received into the School, the Secretary be directed to reply that this Board has not the power to make any definitive arrangements on this

subject; but that they feel authorized to receive any heathen youth now in waiting, until the subject can be determined by the American Board of Commissioners for Foreign Missions, and an arrangement settled between them and the United Foreign Missionary Society; and that such heathen youth as are now waiting be received to the School, on condition that the United Foreign Missionary Society will pay the necessary expenses of such youth in proportion to the expenses of the other students; it being understood that all donations made, particularly for the benefit of the School, shall be equally shared by all the students, as well those of the United Foreign Missionary Society as others; and that the said youth submit, in all respects, to the rules and regulations of the School."

"I would also inform you, sir, that a vacation of four weeks commenced on Wednesday, the 16th inst. After that time has expired, any youths which you may have on hand may be sent to the School, according to the above vote, until the annual meeting of the American Board of Commissioners for Foreign Missions in September next, when it is confidently believed that an arrangement may be made satisfactory to all concerned, for the union of the two Missionary Boards, in respect to the education of heathen youth. If any youth are sent on, they can be directed to Mr. Daggett, at Cornwall, or to me."

The result of this correspondence was communicated to the Rev. Mr. Crane, our Missionary at Tuscarora, with instructions to furnish the young man with money for his travelling expenses, and a letter of introduction to the Rev. Mr. Daggett, and to send him forward to the School as soon as practicable. He did not, however, arrive at Cornwall until the 20th of September. In a short letter of the 28th of November, Mr. Daggett speaks of our beneficiary in the following terms:—

"I ought to apologize to you that I have not, before this time, informed you of the arrival of *Guy Chew*, a Tuscarora youth, at this School, as a beneficiary of the United Foreign Missionary Society. He

arrived here the 20th of September last, with a letter of introduction from the Rev. Mr. Crane. He appears, as far as we can yet judge, to be a promising youth. He conducts well, and is seriously inclined. We hope he will make a useful man. He is now reading, spelling, writing, studying Arithmetic and Geography, and committing the Assembly's Catechism."

In a letter of the 2d inst. the Principal of the School writes as follows:

"Your beneficiary, Guy Chew, has conducted well since he has been under my care. His natural disposition is more volatile than is desirable; but he appears to wish to be respectable. He hopes that he is a Christian, and exhibits pretty good evidence, I think, that his hope is well founded. His abilities are about a mediocrity, and considerably above those of our other Tuscarora youth. He appears very well as a speaker. His studies continue the same as mentioned in my former letter. The prospect, I think, is, that he may make a useful man. He appears happy in his situation, and attached to his fellow-students.

"Our School we think in a prosperous state. We have thirty-two young men, of whom twenty-three or twenty-four, we hope, are pious."

AUXILIARY SOCIETIES.

Sixty-eight Auxiliary Societies were duly recognised in our last Report. To that number we have now the pleasure to add the following:—

69. The Missionary Society of Hempstead, Rockland County, N. Y.
70. The Missionary Society of Bruynswick, Ulster County, N. Y.
71. The Missionary Society of Watervleit and Niskeuna, N. Y.
72. The Missionary Society of Jamaica, Long-Island, New-York.
73. The Missionary Society of Montgomery, Orange County, N. Y.
74. The Missionary Society of Hopewell, Orange County, N. Y.

75. The Missionary Society of New-Prospect, Ulster County, N. Y.
76. The Missionary Society of Scotchtown, Orange County, N. Y.
77. The Missionary Society of Florida, Orange County, New-York.
78. The Missionary Society of New-Paltz, Orange County, N. Y.
79. The Missionary Society of Goshen, Orange County, New-York.
80. The Missionary Society of Chester, Orange County, New-York.
81. The Missionary Society of Greensfarms, Fairfield County, Conn.
82. The Missionary Society of Norwalk, Fairfield County, Conn.
83. The Missionary Society of Bridgeport, Fairfield County, Conn.
84. The Y. M. Missionary Society of Danbury, Fairfield Co. Conn.
85. The Missionary Society of Trumbull, Fairfield County, Conn.
86. The Missionary Society of Ridgefield, Fairfield County, Conn.
87. The Missionary Society of Stamford, Fairfield County, Conn.
88. The Missionary Society of Newtown, Long-Island, New-York.
89. The Missionary Society of Marlborough, Orange County, N. Y.
90. The Missionary Society of Little Britain, Orange County, N. Y.
91. The Missionary Society of Bethlehem, Orange County, N. Y.
92. The Missionary Society of Neely Town, Orange County, N. Y.
93. The Missionary Society of West Town, Orange County, N. Y.
94. The Missionary Society of Sparta, Sussex County, New-Jersey.
95. The Missionary Society of Wantage, Sussex County, New-Jersey.
96. The Missionary Society of Succasunna, Sussex County, N. J.
97. The Missionary Society of Hillsborough, Highland County, Ohio.
98. The Missionary Society of New-Athens, Harrison County, Ohio.
99. The Missionary Society of Walnut Hills, near Cincinnati, Ohio.
100. The Missionary Society of West-Alexander, Washington Co. Pa.
101. The Missionary Society of Hagerstown, Maryland.
102. The Missionary Society of Lebanon, Warren County, Ohio.
103. The Missionary Society of Chillicothe, Ohio.
104. The Missionary Society of Mount Pleasant, Ross County, Ohio.
105. The Missionary Society of Lancaster, Ohio.
106. The Missionary Society of Washington, Guernsey County, Ohio.
107. The Missionary Society of Crab Apple, Wheeling, Ohio.
108. The Female Missionary Society of Crab Apple, Wheeling, Ohio.
109. The Missionary Society of Clainsville, Belmont County, Ohio.
110. The Missionary Society of Wheeling, Virginia.
111. The Missionary Society of the Forks of Wheeling, Virginia.
112. The Missionary Society of Washington, Pennsylvania.

113. The Missionary Society of Cannonsburgh, Pennsylvania.
114. The Missionary Society of Brownsville, Fayette County, Penn.
115. The Missionary Society of Union Town, Fayette County, Penn.
116. The Missionary Society of Columbus, Ohio.
117. The Missionary Society of Honeybreck, Clark County, Ohio.
118. The Missionary Society of Dayton, Ohio.
119. The Missionary Society of Franklin, Warren County, Ohio.
120. The Missionary Society of Springfield, Hamilton County, Ohio.
121. The Missionary Society of Salisbury, Lancaster County, Penn.
122. The Missionary Society of Robbstown, Westmoreland Co. Penn.
123. The Missionary Society of Pequa, Ohio.
124. The Missionary Society of Troy, Ohio.
125. The Missionary Society of Lancaster, Pennsylvania.
126. The Missionary Society of Pequa, Lancaster County, Penn.
127. The Missionary Society of Newville, Pennsylvania.
128. The Missionary Society of Bedford, Pennsylvania.
129. The Missionary Society of Steubenville, Ohio.
130. The Missionary Society of Two Ridges, Jefferson County, Ohio.
131. The Missionary Society of Zanesville, Ohio.
132. The Missionary Society of Newark, Licking County, Ohio.
133. The Missionary Society of Cumberland, Allegany County, Md.
134. The Missionary Society of Fredericktown, Maryland.
135. The Missionary Society of Urbana, Ohio.
136. The Missionary Society of Sugar Creek, Xenia, Ohio.
137. The Missionary Society of Red Oak, Brown County, Ohio.
138. The Missionary Society of Ripley, Brown County, Ohio.
139. The Missionary Society of White Oak, Brown County, Ohio.
140. The Missionary Society of Baltimore.
141. The Missionary Society of Philadelphia.
142. The Female Missionary Society of Baltimore.
143. The Missionary Society of Wheeling, Virginia.
144. The Missionary Society of Springfield, Clark County, Ohio.
145. The Missionary Society of the City of Washington.

It was mentioned in the last Report, that the Rev. Burr Baldwin, who had been employed as an Agent of the Board to receive donations and organize Auxiliary Societies, was instructed to proceed through Pennsylva-

nia to Pittsburgh, and thence down the Ohio river, as far as time would permit, and any prospect of success should invite. He commenced this tour on the 30th of April, and returned on the 8th of July, having formed 38 Auxiliaries, and received collections and donations to the amount of 211 dollars. The Managers were gratified with the faithful services of Mr. Baldwin, and had only to regret that his immediate settlement in the Ministry, deprived them of the continued labours of so important and successful an Agent.

In the month of January, a commission to receive donations and form Auxiliary Societies, was forwarded to the Rev. JOHN KNOX, of this city, who had been providentially called to visit his friends in Pennsylvania. On his return, Mr. Knox reported, that he had assisted in the formation of a large and respectable Auxiliary in Baltimore, and another in Philadelphia; that he had taken measures which he hoped would result in the establishment of Auxiliaries in Gettysburgh, Pennsylvania, and in Wilmington, Delaware; and had received collections and donations to the amount of seven hundred and forty-five dollars. His Report closes with the following remarks:—"The undersigned would express his belief, that, if Agents of discretion and industry are sent throughout the Churches pledged for the support of this Institution, abundant sources of revenue may be created, and the Society need not be trammelled in its operations for the want of funds. He would also inform the Board of the obligations under which they lie to several of the Clergy of Baltimore and Philadelphia, for the important

services rendered to the Society, by their cheerful and efficient co-operation."

A similar commission was given, in February, to the Rev. STEPHEN N. ROWAN of this city, who was about to visit the city of Washington on private business. Mr. Rowan was instrumental in forming an Auxiliary in that city; and in the course of his journey he received for the Society about two hundred and fifty dollars.

With the view of facilitating their operations, the Managers have appointed a new Standing Committee, denominated the *Auxiliary Society Committee*. It was made the special duty of this Committee "to devise and recommend, and, under the sanction of the Board, to adopt and execute, from time to time, such measures as might be calculated to increase the number of Auxiliaries, and to give vigour and efficiency to those already formed."

In the month of December, a Circular Letter was addressed by this Committee to all our Auxiliaries, presenting a concise view of our Missionary Establishments, and urging them to a vigorous co-operation in the cause of evangelizing the Pagans on our Western borders. Communications in reply, accompanied with remittances, have been received from many of the Auxiliaries; and we have no doubt that much benefit, so far as relates to an increase of zeal and of effort in the Missionary cause, will result to them and to the Parent Society, by this friendly interchange of intelligence and of sentiment.

The Committee have also recommended the appointment of an Agent, "to be employed permanently in

forming new Auxiliaries, invigorating the efforts of those already formed, receiving donations, taking up collections, and exciting a general sentiment in favour of the Missionary cause." The recommendation was at once approved by the Board ; but no person, suitably qualified for the enterprise, and willing to undertake it, was found, until the present week. On Monday last, Mr. PETER KANOUSE, a Licentiate of the Presbytery of New-Jersey, who has been educated especially for the Missionary service, was appointed to the Agency ; and it is expected, that he will commence his labours early in the ensuing month.

BOARDS OF AGENCY.

At the suggestion of some of our Brethren in the Western States, and on the recommendation of our Agent who visited that country during the last summer, the Managers have appointed Boards of Agency at Pittsburgh, Cincinnati, and Louisville—the first embracing in its limits of operation, the Synod of Pittsburgh ; the second, the Synod of Ohio ; and the third, the Synod of Kentucky. It is expected that each Board of Agency will take a general superintendence of the Auxiliary Societies within its district ; form new Auxiliaries ; appoint places of deposit for those which present their contributions in provisions, clothing, or other useful articles ; transmit to the Board a list of the articles contributed by each ; provide accommodations for our Mission Families while in the town where the Agency is established ; solicit contributions in money and in goods ; assist in making purchases on the best

terms, and thus facilitate the business and hasten the departure of the Missionaries; transmit occasionally any information or advice that may be of use in directing the operations of the Parent Society; and execute any orders for the transportation of supplies to our Missionary Stations.

The Managers have respectfully drawn the attention of the Board of Agency at Pittsburgh to the expediency of forming Auxiliary Societies in the towns bordering on Lake Erie, on the plan of bestowing their contributions in various kinds of provisions and clothing necessary for our two Missions on the margin of that Lake. They have also suggested, that the articles thus annually contributed be sent by water to the care of our Agent at Buffalo. They indulge the hope that their Stations at Tuscarora, Seneca, and Cataraugus, may soon be wholly supplied by the contributions of Auxiliary Societies in the adjacent towns of Pennsylvania and New-York.

These Boards of Agency have been recently appointed. The system is, therefore, still to be viewed in the light of an experiment. Should it answer the expectation of your Managers, similar Boards will probably be established in other parts of our country.

COMMISSIONERS FOR EXPLORING THE INDIAN COUNTRY.

The Society will recollect, that the Rev. JONATHAN LESSLIE, of the Ohio Mission Church, and the Rev. SALMON GIDDINGS, of St. Louis, were appointed Com-

missioners, with instructions to explore the Indian country on both sides of the Missouri, as far as Council Bluffs. It was expected that the Commissioners would visit several Indian Tribes ; ascertain their local position, population, habits, and character ; form a covenant at least with one for the location of the Ohio Family ; and collect, and embody in their Report, information which would facilitate and extend the future operations of the Board. The Commissioners accepted their appointment, and agreed to commence their enterprise about the middle of September. Mr. Lesslie arrived at St. Louis on the 14th of that month. He was, however, much indisposed on his arrival, and was soon attacked with a fever, which confined him to his room for several weeks.

On the 7th of October, and before Mr. Lesslie had sufficiently recovered to proceed on his journey, Major O'Fallon, an Agent of Government, arrived at St. Louis, on his way to Washington, with a deputation of Chiefs and Warriours from several of the Tribes residing in the vicinity of Council Bluffs. On the 10th, our Commissioners had an interview with the Agent and his Companions, in which they stated the object of their appointment, and made inquiries on the various topics suggested in their letter of instructions. They were informed by Major O'Fallon, that, after conducting the Indians to the seat of Government, he should probably accompany them, with the consent of the President, to the city of New-York ; and that an opportunity to confer with them on the subject of receiving Missionaries, should then be given to the Board of Managers, or to any committee they might appoint.

In a letter of the 12th of October, our Commissioners give the following account of the *Sacks* and *Foxes*, two tribes not represented in the deputation :—

“From the best information we are able to obtain from Governor Clark, and other intelligent men, there appears to be a more immediate prospect of usefulness by the establishment of a Mission among the Sacks and Fox Indians than among any other; and there is but little doubt that they would gladly receive a Mission. Their number, we understand, is about eight thousand. They live on the river La Moine, about 80 or 100 miles from its mouth. It is a considerable stream, emptying in the Mississippi from the West North West. Their village is about the same distance from St. Louis as that of the Osage Tribe. They live in a country abounding with lead ore, which they dig and smelt, or sell to American and French traders, who frequently visit them for the purpose of trade. Game is very scarce in their country, and they reside most of the year at their villages. Their articles of commerce consist principally of lead and lead ore. The circumstances of the scarcity of game, and of their fixed residence, will operate favourably for a Mission; and the expenses of establishing it would be about the same as of that among the Osages.

“Should the Managers think it expedient to commence a Mission among these tribes, we can visit them early in the ensuing spring, if God should give us health. Arrangements cannot possibly be made to have a Mission Family arrive among either of the tribes we have mentioned earlier than a year from the next spring.

“The Providence of God appears to have frustrated our object this fall. We should have visited the Indian Tribes with pleasure, if thereby good could have been done; but viewing the prevention as altogether Providential, we cheerfully acquiesce.”

Having instituted farther inquiries, and bestowed additional consideration on the subject, the Commissioners, under date of the 3d of November, write as follows :—

“We were providentially prevented from fulfilling our mission this season; but the cause of our disappointment is most favourable to the designs of the United Foreign Missionary Society. At the expense of Government, the Chiefs of those nations are on their way to New-York, where the Committee of the Society can have an interview with them. No means could have been chosen so effectually to prepare these nations for receiving and protecting a Mission Family as their visit to the east. Surely the Lord hath ordered it.

“In our last we suggested a Mission to the Sacks and Foxes; but it is our opinion that the Pawnees claim your first attention; because they are numerous, and very respectable among the neighbouring nations: and to a station among them, the Omahaws and Ottoes, who constantly live in amity with them, would send their children. And a mission there would open the way for stations among the powerful nations farther up the Missouri. From it also the troops at Council Bluffs might receive some religious instruction; and it is believed, by application to the Secretary of War, assistance might be obtained from the troops to erect the first buildings, and enclose a field.

“The Pawnees feel and acknowledge their dependence on God. A man, who has often witnessed it, informed us, that, in their public feasts, before they eat, a man, venerable for age, asks a blessing, and thanks God for success in hunting, for the meat they are about to eat, for the drink, and for the wood which makes a fire to cook their provisions, &c.

“Though the Pawnees are considered barbarous, yet they respect Americans. They are not contaminated with our vices; nor has the conduct of the whites prejudiced them against our religion. In proof of this we mention the following fact. We invited them to attend meeting on the Sabbath. They all came, except two who were sick. After service we informed them that we had prayed that God would be with them on their journey to the east, and protect them and bring them back to their friends in the west in good health. When they retired, they expressed great apprehensions that the sick men would never return, because they were not present to have the ministers pray for them. This fact shows that they are much better prepared to re-

ceive a mission than those nations who have more intercourse with white people. It calls upon you to send the gospel to them, before that wretched horde, on our frontiers, who are ever flying from the abodes of civilization, reach their vicinity, and prejudice them against our holy religion.

“A gentleman from Kentucky asked an Ottoe chief to let him take and educate one of his children. The chief replied, It is too far to send my son, but come to my town, and I will not hesitate a moment to place my children under your care.

“That these Indians are gone from their villages a great part of the year, will secure the constant attendance of their children while their parents are gone.”

The commission given to these gentlemen last year was renewed early in March. Although no advices have since reached us, yet there is reason to hope that they are now on their tour through the Indian country. It is expected that they will visit all the tribes mentioned in their letters of the 12th of October and the 3d of November; and the Board indulge the hope that a way will thus be prepared for the immediate extension of their operations in the west.

ARRIVAL OF THE INDIAN DEPUTATION.

Major O'Fallon arrived in this city, with the Indians under his care, on the 12th of December. The Deputation consisted of fourteen males and one female. Of this number, three belong to the Grand Pawnees, three to the Pawnees Republic, three to the Pawnees Loups, one to the Omahaws, two to the Kansas, and three to the Ottoes.

The three sections of the Pawnees speak one language. They have their villages situated near to each other. They comprise a population of ten thousand souls, and reside about one hundred and thirty miles south west of Council Bluffs.

The *Omahaws* live about forty miles north of Council Bluffs, and have a population of about three thousand five hundred.

The *Kansas* live on the margin of the Kansas River, and are about equal to the *Omahaws* in population.

The *Ottoes* reside not far distant from the *Kansas*, and have about half their number of souls.

Soon after his arrival, Major O'Fallon presented to the Domestic Secretary a letter of introduction from our Commissioners at St. Louis. Agreeably to an arrangement made at this interview, the Board of Managers held a Council with the Indians, at their lodgings in the City Hotel, on the 15th of December. They were introduced to the Chiefs, by the Agent of Government, as the men who had sent the Missionaries to the Osages of the Arkansaw and the Missouri. "They have come," he added, "to deliver a Talk to you. I wish you to listen to it attentively; and when you have considered it, reply to it according to the honest feelings of your hearts." The following Talk was then delivered:

"*Brothers*—About four years ago, many good men in this city formed a Society for the purpose of teaching good things to their red brethren.

*“Brothers—*We belong to this good Society ; and we are glad to see you, and shake your hands. We thank the Great Spirit for preserving your lives through your long journey, and for bringing you to this city in health ; and we pray that the Great Spirit may carry you home in safety to your wives and children, and to your own council fires.

*“Brothers—*We have sent some of our good brothers and sisters to live among the Osages on Grand River, and others to live among the Osages on the Osage River. Our brothers will teach the Osage men how to cultivate the ground, and raise cattle and all kinds of grain for food, and how to build mills to grind their corn. They will also teach the Osage people the mind of the Great Spirit from the good book which he has given. Our sisters will teach the Osage women to make and mend clothes, and prepare food for their families. They will also teach the Osage children to read and write, and keep accounts, and live like white people.

*“Brothers—*We love you and your tribes as much as we do the Osages ; and, if it is agreeable to your minds, we will send some of our good brothers and sisters to live among your people, and to teach them many things which will make them comfortable and happy.

*“Brothers—*This is the Talk which we wished to make to you. We do not want your lands. We hope you will believe that we are your friends, and that all we wish to do for your people is for their good. Your Great Father, the President of the United States, and the great War Chief, and your Father, Major O’Fallon, who conducted you here, all know us, and love all that we do for the good of our red brethren.”

After a consultation among the Chiefs, *White Plume*, the principal Chief of the Kansas tribe, came forward, and having taken the Secretary by the hand in token of friendship, delivered the following answer :—

“Brothers—“ We are Chiefs and Warriours of different tribes. I will speak for the whole.

*“Brothers—*We have long since been told that the red men would one day live like white men, and have houses and food like them.

*“Brothers—*These things are long coming to pass. I wish it was so. I am now growing old, and have not seen it.

*“Brothers—*We like your Talk. We must consult our Chiefs and Brothers at home. We cannot now act for them. We will tell them your Talk, and send you word.

*“Brothers—*We came to Washington to see our Grand Father, the President, and he told us to come on to this place. We thank you for praying that the Great Spirit may preserve us on our long journey home.”

The Secretary, in behalf of the Board, replied—

*“Brothers—*We are satisfied with your Talk. We wish you to consult your Chiefs and Brothers at home.”

White Plume again came forward, and said—

*“Brothers—*We thank you once more for praying to the Great Spirit that we may be preserved and carried home in safety to our wives and children.”

The Committee and the other Members of the Board shook hands with all the Chiefs and Warriours, and then retired.

When the Chiefs returned to Washington, Col. M'KENNEY invited them to a Council, in behalf of the Board. He conducted them to the Lancaster School and to the Orphan Asylum, where the process of male and female instruction was exhibited and explained. He then address-

ed them on the importance of schools for their children, and of instruction in the arts and habits of civilized life for themselves and their people. He told them that the Commissioners who conversed with them at St. Louis would soon visit their country, and offer to send good men and women to instruct them and their children; and advised them to receive the Commissioners as their friends, and to listen to their talk.

A reply was given by a representative of each of the six tribes. They appeared to be gratified with what they had seen and heard; and the Grand Pawnee and Kansas Chiefs expressed a strong desire that a company of Teachers might be sent to their respective nations, and that their people might learn to build houses, raise cattle, and cultivate the soil.

What will be the precise effect of these interviews with the Indian deputation, upon the future operations of the Board, your Managers will not undertake to predict. They will avail themselves, however, of this opportunity to acknowledge the obligations they are under to the Superintendent of Indian Trade, for the services he has rendered on this and on former occasions; and to express the sense they entertain of the deep and lively interest which he has at all times manifested in the extension and success of their efforts.

RECEIPTS AND EXPENDITURES.

Of the Treasurer's statement of Accounts, which will be annexed to this Report, we shall here present only the following summary :—

RECEIPTS.

Balance in hand at the commencement of the year, . . .	\$1,253 35
From Auxiliary Societies,	2,378 67
From Societies not Auxiliary,	140 45
Congregational collections,	1,107 85
Collections at the Monthly Concert of Prayer, . . .	324 40
Individual donations,	1,080 32
To constitute Ministers Members for Life,	450 00
To constitute other persons Members for Life, . . .	450 00
Missionary fields,	14 63
Annual Subscribers,	27 00
Collected in Missionary boxes,	58 00
For schooling and naming Indian Children,	82 41
From Government, to aid in Buildings and Schools, . .	900 00
Interest on Stock,	332 50
Sale of Stock,	3,349 00
Total Receipts,	<u>\$11,948 58</u>

EXPENDITURES.

Paid to the Union Mission,	\$4,736 08
Paid to the Great Osage Mission,	3,604 38
Paid to the Tuscarora Mission,	846 00
Paid to the Seneca Mission,	1,877 09
Paid to the Cataraugus Mission,	302 00
Paid to Commissioners and Agents,	599 91
Printing, Postage, and other incidental expenses, . . .	482 90
Total Expenditures,	<u>\$12,448 36</u>
Balance due the Treasurer,	499 78

By this summary it will be seen, that the receipts of the Managers, during the past year, have fallen far short of their expenditures. At the commencement of the year, there was a balance in the Treasury of *twelve hundred and fifty-three dollars*. Of the stock then on hand, the Board have sold *three thousand, three hundred, and forty-nine dollars*, and there is now due to the Treasurer the sum of *four hundred and ninety-nine*

dollars, making altogether a deficiency, in the receipts of the year, of more than *five thousand dollars*.

Although the Managers regret that such should, at any time, be the state of their funds, yet they retain entire confidence in the liberality and good faith of the three denominations, under whose patronage this Society was established. They cannot suspect that their Fellow-Christians will permit the Institution to languish, or its devoted Missionaries to suffer in the wilderness, for want of pecuniary support. So long as their expenditures shall continue to be regulated by a due regard to usefulness and economy, they feel constrained to believe, that however widely they may, under the guidance of Providence, extend their operations, they will be borne out by the munificence of the religious community in their *work of faith*, and their *labour of love*.

RESOURCES, AND CONCLUSION.

In the last Report it was mentioned, that a circular letter had been addressed to the Pastors and Congregations belonging to the three denominations, unfolding the objects and the necessities of the Board, and requesting that collections taken up at the Monthly Concert of Prayer might be specially devoted to the funds of this Institution. It is the principal design of the Monthly Concert that the friends of the Redeemer, in every Christian country, should meet at the throne of grace on the same day, and, with one voice, implore the outpouring of the Holy Spirit upon Missionary efforts throughout the Pagan world. To the Managers there appeared an evident propriety in appropriating the con-

tributions of the day to the promotion of the same important and interesting efforts. On this principle, they made their appeal to the Churches. They have, however, the mortification to state, that, with a few honourable exceptions, the appeal has utterly failed. The Managers still wish to draw the attention of their Fellow-Christians to this topick. In the three denominations, there are probably not less than two thousand congregations, each of which could easily raise from five to ten dollars at every Monthly Concert. If each congregation would contribute, on that occasion, the smallest sum here mentioned, we should be furnished, from this single source, with an annual revenue of *one hundred and twenty thousand dollars*; an amount sufficient to form six or eight extensive Missionary Establishments, and to transmit the necessary supplies to those already formed.

By the summary statement of receipts already given, it appears that our funds, as insufficient as they have been, were derived from eight or ten sources; some of which, at least, might be rendered as productive as the one just mentioned. Compute the sum that could be raised, without difficulty, from the whole of these sources, and then contribute but one-tenth of the amount, and your Managers, under the continued smiles of Providence, would soon be enabled to augment their exertions, and their usefulness, to an extent, in some measure, worthy of the country and of the age in which they live.

This Institution, it ought to be recollected, was esta-

blished at the united request of the General Assembly of the Presbyterian Church, and the General Synods of the Reformed Dutch and Associate Reformed Churches. The Managers, therefore, having commenced their operations under the plighted faith of the Churches, have a right to expect that the pledge shall be redeemed. The providence of God has already blessed these Churches with the requisite means, and we trust the day is not distant, when the grace of God shall furnish the ready hand and the willing heart.

In closing their Report, the Managers would again acknowledge their obligations to *the great Head of the Church*, for his blessing upon their arduous and increasing labours. Under the influence of his Spirit, their Missions have been protected; a new field has been opened to their view; additional labourers have been sent forth to the harvest; and, at one of their stations, a number of Pagans, they have reason to hope, have been *turned from darkness unto light, and from the power of Satan unto God*. In the view of these facts, the Board cannot fail to recognise, not only a claim to their fervent gratitude, but an incentive to their continued and powerful exertion.

The present is pre-eminently a day of Christian effort. Institutions for the distribution of the Bible, the circulation of Religious Tracts, the support of Sabbath Schools, the spread of religion among Seamen, the promotion of Christianity among the Jews, and the conversion of the Pagan world, are every where rising up, and combining their energies with a zeal and a vi-

gour unknown to any former age. In the city of London alone, there are no less than five institutions established exclusively for the promulgation of the Gospel among the Heathen, commanding an annual contribution of nearly half-a-million of dollars, and sending forth hundreds of Missionaries into the benighted regions of the globe. Let the friends of the Redeemer in the American Churches be roused, by this noble example, to increasing activity and enterprise. Remembering that the period is approaching, when the "Prince of the power of the air" shall be subdued, let them brighten their Christian armour, and advance "from victory to victory" under the banners of the Cross. Let them press onward with ardour to the conflict, cheered with the hope of sharing in the triumphs of that day, when the PRINCE OF PEACE, the SAVIOUR OF MEN, shall sway his benignant sceptre over every *kindred, and tongue, and people, and nation*; and when the song descending from Heaven shall be heard through the earth, *Alleluia, the Lord God Omnipotent reigneth—the kingdoms of this world are become the kingdoms of our Lord and of his Christ.*

By order of the Board of Managers.

Z. LEWIS,

Sec'y for Domestic Correspondence.

*Account of Monies received by William Wilson, Treasurer of the
United Foreign Missionary Society, from May 1, 1821, to May
1, 1822.*

1821.			
May	1	To Balance this day	\$1,253 35
	8	From the Monthly Prayer Meeting in the Presbyterian Church in Cedar-street, by their Treasurer, B. Strong, Esq.	16 81
	9	From the Auxiliary Missionary Society of New-Hurley, N.Y. by their Treasurer, Simon Alsdorf	20 16
		From Stephen Lockwood, his yearly subscription for one year	3 00
		From Michael Schoonmaker, for three years	9 00
		From the Rev. Ebenezer Grant, for one year	3 00
		From the Rev. Robert M ^c Cartee, for one year	3 00
		From G. B. Vroom, Esq. for one year	3 00
		From the Rev. Dr. Asa Hillyer, for one year	3 00
		From the collection at the annual sermon in the Presbyterian Church in Cedar-street	132 12
	16	From the Auxiliary Missionary Society at Green-Castle, Penn. by letter from Margaret Poe, Corresponding Secretary, by the Rev. John Lynd	55 00
		From the widow's mite, by the Rev. Dr. Hill, of Winchester, Virg.	5 00
	9	From the Auxiliary Missionary Society at New Paltz, N. Y. by their Treasurer, John Bogardus	17 00
	18	From the Auxiliary Missionary Society at Succasunna, N. J. by their President, the Rev. Jacob Green	10 54
		From the Congregation at Chambersburg, in Penn. collected for the Osage Mission, by the Rev. J. R. Ross	25 00
		From the Auxiliary Missionary Society at Johnstown, by their Treasurer, Dr. J. M ^c Clelland, transmitted by the Rev. Mr. Kettle	22 00
		From the Benevolent Society of the Howfields and Cross-Roads, N. C. formed for the purpose of sending the Gospel to the destitute Heathen, by Mary P. Mebane	40 00
		From the Presbyterian Congregation of Grassy-Creek, in North-Carolina, to constitute the Rev. Ezekiel B. Currie a Member for Life	30 00
	21	From the Presbyterian Congregation in New-Paltz, Auxiliary Missionary Society formed by them, received by their Pastor, Rev. James J. Ostrom	17 25
		From the Auxiliary Missionary Society at Tappan, N. Y. collected for the last Osage Mission, received by their Treasurer, Samuel G. Verbregck	24 25
		From the Young People's Missionary Society at Bethlehem, N. Y. by Mr. John Johnston	19 01
		From the Female Missionary Society of Warwick, Orange County, N. Y. transmitted by Mrs. Mary Brooks, being the semi-annual collection	13 00
	28	From a friend in Cazenovia, received by the Rev. Dr. G. Spring	5 00
		From the Auxiliary Missionary Society at Baskingridge, received from Z. Lewis, Corresponding Secretary	5 00
		From J. S. W.'s Mission Box, Princeton, N. J. by Z. Lewis,	1 50
		From the Ladies and Gentlemen of Blooming-Grove, Orange County, N. Y. with a box of clothing	4 75
		From a Teacher in Philadelphia, the avails of extra tuition	15 00
		From the Ladies of Brownsville, near Pittsburg, to constitute their Pastor, the Rev. William Johnston, a Member for Life	30 00
		<i>Amount carried over,</i>	<i>\$1,785 74</i>

1821.		<i>Amount brought forward.</i>	\$1,785 74
May	28	From the Auxiliary Missionary Society of Flatbush, in Ulster County, N. Y. from their Treasurer and Secretary of said Society, Mr. Lewis Hale	8 00
June	5	From the Auxiliary Missionary Society in Pompton, N. J. by their Treasurer, Mr. Jacob M. Ryerson	28 25
	9	From the Associate Reformed Church of Galway and Charlton, Saratoga County, by their Pastor, the Rev. James Mairs	14 50
	11	From the Auxiliary Female Missionary Society in the Congregation of Aquackanock, N. J. received through Mr. Abraham Ackerman	32 00
		From Miss Cowan, of Pittsburg, received by the Rev. Jas. Miller	10 00
	12	From the Monthly Prayer Meeting in the Associate Reformed Church in Cedar-street	7 12
		From the Monthly Prayer Meeting in Painesville, Ohio, by Mr. Store	5 00
	19	From Andrew Brown, Treasurer of the Missionary Society at Six-Mile-Run, N. J. for money received that proved bad, in December last	10 00
	22	From Miss Sally Cornelius, being the avails of the wool of a sheep consecrated to the use of the Union Mission Family, since their departure, per Jane Covert	1 25
	27	From the Rev. John Frost, Whitesborough, collected at the concert of prayer	3 00
		From James P. Sanderson, Esq. collected by the Congregations of Chelesquaque, Milton, Buffalo, Washington, and others, in Pennsylvania	186 57
		From Sylvanus Sterling, Treasurer of the Bridgeport Auxiliary Missionary Society	25 00
		From Nathaniel B. Dodge, Sen. of Barre, Vermont	10 00
	30	From Daniel Fanshaw, for his year's subscription	3 00
July	3	From a quarter's interest on 6 per cent. stock	79 50
	9	From a dividend on sixteen shares in the New-York Insurance Company	32 00
	10	From Washington, for the Tuscarora and Seneca Nations of Indians	225 00
		From the Auxiliary Missionary Society at Bedminster, in New-Jersey, by the Rev. Mr. Hardenburgh	36 00
	12	From Eliakim Reed, Esq. Greenville, County of Greene, State of New-York, by the Rev. David Porter, of Catskill	100 00
	17	From the Monthly Prayer Meeting in ditto Church, for July	8 50
	31	From Young Ladies in Danube, State of New-York, by the Rev. Dr. Spring	2 00
Aug.	3	From B. H. Rice, Petersburg, Virginia, collected at the last Monthly Prayer Meeting, by Divie Bethune, Esq.	10 00
	4	From a friend to Missions, in Maryland, a piece of gold, by the Rev. Burr Baldwin	15 00
		From the Female Missionary Society of Holden, Mass. by the Rev. Mr. Avery	2 00
		From a collection at Holden, Mass. accompanied with a box of clothing, by the Rev. Mr. Avery	6 18
	20	From the Missionary Society at Six-Mile-Run, N. J. by their Treasurer, Mr. Andrew Brown	30 00
		From the Monthly Prayer Meeting in the Associate Reformed Church in Cedar-street, by Mr. Blake	15 00
		<i>Amount carried over,</i>	\$2,690 61

1821.	Amount brought forward.	\$2,690 61
Aug. 20	From Job S. Halsted, Esq. Treasurer of the Female Missionary Society at Newtown, Long-Island	20 44
25	From the First Presbyterian Society of Adams, Jefferson County, N. Y. enclosed by the Rev. George W. Gale	18 00
27	From the Rev. Mr. Baldwin, collected on his tour in winter and spring last	148 72
	From the Rev. Mr. Baldwin, collected on his tour in May and June last	\$211 02
	Off a piece of gold, paid 4th inst.	15 00
	From the Rev. Mr. Baldwin, to constitute him a Member for Life	30 00
	From Orrin Day, Esq. Catskill, to constitute him a Member for Life	30 00
	From the United Presbyterian Concert of Prayer in Baltimore, by the Rev. Mr. Nevins	31 80
	From a Person in Winchester, Virg. by the Rev. Dr. Hill	5 00
28	From the Rev. W. C. Brownlee, for the Auxiliary Missionary Society of Basking-Ridge, N. J.	13 50
	Ditto, a Donation from Miss Dinah Morris, of ditto	2 00
	Ditto, a Donation from Mrs. Bockhoven, of ditto	50
	From Theophilus Parvin, from the Missionary Box in the Oratory of the Theological Seminary at Princeton, and the avails of Vegetables raised and sold by the students	20 00
Sept. 18	From the Ladies of Bloomfield, N. J. to constitute their Pastor, the Rev. Gideon N. Judd, a Member for Life	30 00
	From the Newtown (L.I.) Female Auxiliary Missionary Society, by Miss Eliza Leveridge, Secretary, by Mr. Lewis	23 34
19	From Mr. Prosper Hoesmer, of Hudson, for the Osage Mission, by the Rev. Dr. Spring	10 00
	From the United Missionary Society of Dauphin, by Edward Crouch, Esq. their Treasurer, per Robert Ralston, Esq. of Philadelphia	20 00
20	From the Rev. Dr. Milledoler, being the amount of a collection from the congregation of Flemington and Amwell, forwarded by the Rev. Samuel B. How	10 00
29	From the Rev. Dr. Samuel Miller, to constitute him a Member for Life	30 00
Oct. 1	From a quarter's interest on 6 per cent. stock	79 50
	From the Monthly Prayer Meeting in the Associate Reformed Church in Cedar-street, by Mr. Blake	13 18
4	From the Auxiliary Missionary Society at Flatbush, Ulster Co. N. Y. by their Treasurer, Mr. Abraham Hendricks	13 87
6	From Dr. Elias Cornelius, Somerstown, West Chester Co. N. Y. a donation	10 00
	From my Drafts on Washington in favour of R. Lenox, Esq. for Tuscarora and Seneca Nations of Indians	225 00
11	From Michael Allen, of Pittsburg, to constitute him a Member for Life	30 00
	From George Grant, of Pittsburg, to constitute him a Member for Life	30 00
	From Messrs. Bakewell, Pye and Bakewell, of Pittsburg, a donation, per M. Allen	25 25
16	From the Youth's Missionary Society of Warren and its Vicinity, Trumbull County, Ohio, per George Mygott, Treasurer	10 00
	From several Ladies in Waterford, Saratoga County, by the Rev. Dr. Blatchford	60 00
	Amount carried over.	\$3,826 73

1821.	<i>Amount brought forward.</i>	\$3,826 73
Oct. 16	From the Rev. Matthias Bruen, to constitute him a Member for Life	30 00
19	From the Auxiliary Female Missionary Society at Leacock, by Mrs. Rachel Watson, Treasurer, through Robert Ralston, Esq. Philadelphia	16 75
20	From Mr. Samuel Comstock, of Wilton, Conn. by M. Marvin, Esq. to constitute the Rev. Sylvanus Haight a Member for Life	30 00
25	From the Auxiliary Missionary Society at Salisbury, Pequa, enclosed by John M'Cally, Treasurer	29 00
	From donations by members, ditto	11 00
Nov. 1	From Mrs. M'Cord, of Basking-Ridge, N. J. by the Rev. W. C. Brownlee	1 00
10	From the Monthly Prayer Meeting in Dr. Romeyn's Church in Cedar-street, by the Treasurer, B. Strong, Esq.	10 00
	From Messrs. John Reed and John Crary, executors of Mrs. Mary Williams, late of Salem, Washington Co. N. Y. it being the first dividend of 5 per cent. on a legacy bequeathed by her to this Society of \$500	25 00
	From a poor widow, by Mr. R. L. Nevins	50
20	From Middlebury, Vermont, contributed by two friends in Orwell, per Thomas A. Merrill	1 00
24	From sundries, received by Isaac Heyer, Esq. from Abm. Peters, in Bennington, Vermont	4 00
	From Gidcon Corning, Agent at Troy, balance of his acct.	4 40
	From William Hollister, Agent at Newbern, N. Carolina	21 00
	From Thomas Beals, Agent at Canandaigua, received of East Bloomfield Debating Society	3 00
	From the Presbyterian Church at Gorham	4 25
	From the Presbyterian Church at East Bloomfield	12 67
	From the Congregational Church at Victor	5 00
	From the Rev. William Moderwell and Thomas M'Dowell, Agents at Augusta	54 20
	From the Cent Society of Warwick, Orange County, N. Y. by their Treasurer, Mrs. Deborah Pelton, per receipt to Mr. J. Pelton	16 72
	From Mr. John Roy, of Warwick, do. do. a donation	5 00
27	From the Missionary Society at Paramus, Bergen County, N. J. of which the Rev. Wm. H. Eltings is President, per favour of Mr. Henry A. Hopper	10 06
	From part of the avails of a Missionary Field, cultivated at Greenwich, Conn. by the Rev. Isaac Lewis	4 63
	From the Female Society of Bristol, Saugerties, Ulster County, N. Y.	14 00
Dec. 3	From Mr. Wm. Smith, the Treasurer of the Florida, (Orange Co.) Auxiliary Society	35 62
	From the Associate Reformed Church in Cedar-street, collected at the Monthly Prayer Meeting, per Mr. Blake	15 56
8	From the Auxiliary Missionary Society at Saugerties, in Ulster Co. N. Y. being the Society for the Dutch Reformed Church in that town, by Mr. Andrew Brink	10 00
12	From the Rev. Dr. Milledoler, through Mr. Parrester, from an anonymous correspondent in Saratoga County, to be appropriated to the Education of Heathen Youth	12 00
	From E. Nexsen, Jun. and Mrs. De Sprangh, Superintendents of the Male and Female Sunday School No. 1, in Garden-street, being weekly contributions received into a Missionary Box kept in the said schools	5 00
	<i>Amount carried over.</i>	\$4,217 99

		<i>Amount brought forward.</i>	\$4,217 99
1821.			
Dec.	15	From a Young Lady of Charleton, N. Y.	9 50
		From another Young Lady, of the same place, by the Rev. Isaac W. Platt, their Pastor	25
		From the collection at the Presbyterian Prayer Meeting in Baltimore, by the Rev. Mr. Nevins	31 60
	19	From the Auxiliary Missionary Society of Hempstead, Rockland Co. N. Y. through Amzi Cox, their Treasurer	3 00
	22	From the Auxiliary Missionary Society at Newville, enclosed by their Treasurer, Mr. Alex. Glenn	22 00
	26	From the United Presbyterian Prayer Meeting in Baltimore, by the Rev. Mr. Nevins	29 42
		From the Auxiliary Missionary Society in Lancaster, Penn. by Wm. Kirkpatrick, Esq. Treasurer	63 50
	28	From the West-Town Auxiliary Missionary Society in Orange County, N. Y. by their Treasurer, Mr. E. G. Gridley	12 00
	31	From Mr. Cornelius Vanderbeck, Treasurer of the Lamington Auxiliary Missionary Society, N. J.	12 00
1822.			
Jan.	4	From a quarter's interest on 6 per cent. stock	79 50
	15	From a dividend on 16 shares in the New-York Insurance Company	32 00
		From Washington, for the Tuscarora and Seneca Nations of the Indian Schools	225 00
		From the Monthly Prayer Meeting in Dr. Romeyn's Church in Cedar-street, by B. Strong, Treasurer	22 50
		From the Auxiliary Missionary Society in Shawangunk, in Ulster County, N. Y. enclosed by the Rev. Abraham D. Wilson	9 00
		From a New-Year's Gift to aid the next Mission Family which shall be sent out, by the Rev. Dr. Green, of Princeton	13 00
		Ditto, ditto, by Ashbel Green, Jun.	1 50
		Ditto, ditto, by Samuel McCulloch, Jun.	1 50
		From an aged Clergyman in Connecticut	10 00
	23	From the Rev. John Marsh, of Haddam, Conn. for the benefit of the Rev. Mr. Vaill and Family, through Dr. Milledoler	11 00
<i>Collected by the Rev. John Knox.</i>			
		From Alex. Fridge, Esq. of Baltimore, as a Life Member	30 00
		From William Morris, of do. for do.	30 00
		From Alex. McDonald, of do. for do.	30 00
		From Joseph Cushing, of do. for do.	30 00
		From Alexander Henry, of Philadelphia, for do.	30 00
		From Gen. John Steel, of do. for do.	30 00
		From Silas C. Weir, of do. for do.	30 00
		From John Shute, of do. for do.	30 00
		From Joseph P. Engles, of do. for do.	30 00
		From Nathan M. Chafee, of Baltimore, a donation	10 00
		From Archibald George, of do. do.	10 00
		From Keyaer and Schaefer of do. do.	10 00
		From John Ferguson, of do. do.	10 00
		From William Henry, of do. do.	10 00
		From J. Montgomery, of do. do.	5 00
		From J. A. Heron, of do. do.	5 00
		From John Purvience, of do. do.	10 00
		From Thos. Parker, of do. do.	10 00
		From R. H. Douglass, of do. do.	10 00
		From Daniel Kiger, of do. do.	5 00

Amount carried over.

\$5,171 26

1822.		Amount brought forward.	\$ 5,171 26
Jan.	23	From Robert Beveridge, of Baltimore, a donation	5 00
		From W. and J. Swan, of do. do.	5 00
		From Rev. John M. Duncan, of do. do.	10 00
		From Rev. Mr. Nevins, of do. do.	10 00
		From Samuel Jones, of do. do.	5 00
		From John Barr, of do. do.	10 00
		From James Jewett, of do. do.	5 00
		From James Cox, of do. do.	10 00
		From William W. Taylor, of do. do.	10 00
		From William Taylor, jr. of Philadelphia, do.	5 00
		From Peter Mager, of do. do.	10 00
		From Wm. Shufflebottom, of do. do.	10 00
		From Thomas Whiticar, of do. do.	5 00
		From J. Lisle, of do. do.	5 00
		From David Lapsley, of do. do.	5 00
		From Otis Amnaddon, of do. do.	10 00
		From John S. Henry, of do. do.	10 00
		From T. and J. Fassett, of do. do.	5 00
		From Wm. Nassau, of do. do.	5 00
		To Cash, \$5, \$3 and 2 of do. do.	10 00
		From John M'Alpin, of do. do.	10 00
		From Wm. M. Engles, of do. do.	10 00
		From Thos. Wilson, of do. do.	10 00
		From Mrs. Carswell, of do. do.	5 00
		From Edward Thomson, of do. do.	10 00
		From D. Jandon, of do. do.	10 00
		From Robert Patterson, of do. do.	10 00
		From Collection taken up in the Presbyterian Church in Arch-street, Philadelphia, on the 20th inst.	117 98
		From Collection taken up in the Presbyterian Church in Newcastle, forwarded by the Rev. J. E. Laton	15 10
		From Mrs. Smith of Baltimore, a donation	2 00
		From the Rev. John Knox, to constitute him a Life Member	30 00
	26	From the Auxiliary Missionary Society of Wantage, New Jersey, by Mr. John Stiles, Treasury	23 75
		From the Juvenile Female Missionary Society, of Fish-kill, N. Y. by Miss Helena White, Secretary	12 00
		From the Young Men's Auxiliary Missionary Society of Danbury, Conn. by Thos. T. Wittlesey, Esq. Treasurer.	16 00
Feb.	6	From the Associate Reformed Church in Cedar-street at the monthly prayer meeting, by Mr. Blake, Elder	7 50
		From the Rev. John Gosman, of Kingston, Ulster County, N. Y. to constitute him a Member for Life, per Mr. Blake	30 00
		From the Rev. Peter S. Wynkoop, of Hyde Park, Dutchess County, N. Y. to constitute him a Member for Life, per Mr. Blake	30 00
		From the Rev. A. N. Kittle, Red Hook, Dutchess County, N. Y. to constitute him a Member for Life, per Mr. Blake	30 00
	8	From the Auxiliary Missionary Society in Somerville, New Jersey, by Mr. Ryner Veghte, their Treasurer	50 00
	14	From the Rev. Ezra Stiles Ely, of Philadelphia, to constitute him a Member for Life	30 00
	15	From Miss J. Vanderveer, of Rocky Hill, New Jersey	2 00
			\$ 5,782 59
		Amount carried over.	

1822.	Amount brought forward.	\$ 5,782 59
Feb. 15	From Jona. Wynkoop, Esq. of Bucks County, Penn by the Rev. Dr. Janeway, Philadelphia	200 00
	From the Christian Benevolent Society of Middletown, Orange County, N. Y. to constitute Deacon Eli Corwin, one of their Presidents, a Life Member	30 00
	From the Pompton Auxiliary Missionary Society in N. J. through Jacob N. Ryerson, their Treasurer	9 00
16	From the Auxiliary Missionary Society at Chambersburg, Penn. through Jas. B. Ross, Treasurer, pro tem. by the Rev. T. M. Strong	25 00
19	From the Auxiliary Society of Millstone, N. J. by John M. Bayard, Esq. their Treasurer	30 00
	From the Auxiliary Society of Montgomery, Orange County, N. Y. by Samuel Bookstaver, Esq. Treasurer	45 00
	From the Rev. Josiah Langdon, of Wilbraham, collected in Jan. 1821, for Mr. Otis Sprague, having been 14 months on its way	2 58
20	From the Auxiliary Society of Boundbrook, N. J. enclosed by Mr. John Rays, their Treasurer	30 00
22	From the Rev. C. T. Demarest, in the English Neighbourhood, N. J. 54 1-2 Annual Subscribers, Auxiliary to this Society, 50 cents each	27 25
23	From the Auxiliary Society of Baskingridge, N. J. by Mr. John Rickey, Treasurer	14 25
	From the Auxiliary Society of Coxsackie, N. Y. by Mr. I. A. Hallinbeck, Treasurer	50 00
	From the Auxiliary Society of Scotchtown, Orange County, N. Y. by Adam Millspaugh, Treasurer	25 00
	From Samuel Millspaugh of Scotchtown, do. a donation	4 00
25	From the Auxiliary Society at Kinderhook, Columbia County, N. Y. enclosed by Mr. Peter Van Beuren, Treasurer	53 00
	From the Auxiliary Society at Six Mile Run, in N. J. enclosed by Peter Quick, Treasurer	30 00
27	From the Auxiliary Society in Jamaica, Long Island, by their Treasurer, Van Wyck Wickes, Esq.	70 00
	From Eliphalet Wickes, Esq. Jamaica, Long Island, a donation	10 00
	From the Auxiliary Society at Nyack, Rockland County, N. Y. by Abraham A. Campbell, Treasurer	15 25
	From a number of Young Ladies in the village of Jamaica, on Long Island, being the avails of work of a small portion of time in each week, since June last, enclosed by E. M. Wickes	50 00
28	From the Auxiliary Society at Pompton Plains, N. Jersey, by Mr. Benjamin Roome	12 00
	From the Auxiliary Society at Belleville, N. J. by James Hornblower, Treasurer	18 31
	From the Auxiliary Society of Lamington, N. J. by the Rev. W. A. McDowell	23 50
	From a few Ladies of the Rev. Dr. Richards' Congregation, Newark, N. J. the second annual payment for the education of an Osage Child, named Alex. McWhorter, by Miss J. M. Stewart	12 00
	From \$3,300 in New York State Stock, paid to me, at 1 1-2 per cent. advance	3,349 50
	Amount carried over.	\$9,918 23

1822.	Amount brought forward.	\$9,918 23
March 1	From the Auxiliary Society at Cumberland, Maryland, enclosed by their Treasurer, M. Wallacc	27 84
	From the do. do. collected at the meeting of do.	1 44
	From the do. do. a contribution, by children at the Sabbath School	72
5	From the Monthly Concert in Dr. Romeyn's Church in Cedar-street, by Benjamin Strong, Treasurer	15 29
9	From the Auxiliary Society, at Baltimore, by their Treasurer, Mr. George Douglass	300 00
12	Messrs. Littell and Henry, the publishers of the Presbyterian Magazine, out of the profits of that work for the year 1821, by the Rev. Wm. Neill, D.D. Philadelphia	50 00
13	From the Rev. Mr. Janveir, collected in a charity box in the Pittsgrove Congregation in N. J. by Robert Ralston, Esq. Philadelphia	5 25
18	From the members of the Senior and Junior Female Bible Classes of the sixth Presbyterian Church, Philadelphia, to constitute their Pastor the Rev. Wm. Neill, D.D. a Member for Life	30 00
19	From the Auxiliary Society of Baskingridge, N. J. by Mr. S. S. Doty, Secretary	7 00
	From John Lee, of Baskingridge	1 00
	From the Missionary Box in the Oratory of the Theological Seminary, Princeton, by Charles Clinton Beatty	12 00
	From the Female Auxiliary Society of Northumberland, Penn. by Mrs. S. H. Boyd, Secretary and Treasurer	40 00
	From several persons in Stratford, Conn. by the Rev. Mr. Dutton	8 00
	From the Auxiliary Society of Harlingen, N. J. by the Rev. Peter Labach, President	52 25
	From the Auxiliary Society of Madison, Greene County, N. Y. by W. G. Van Vliet, Secretary	20 00
	From the first Sabbath School in Princeton, N. J. by G. Stebbins, Superintendent	4 00
	From the Auxiliary Society in Hagerstown, Maryland, by Mr. John Kennedy, Treasurer	45 00
	From the Auxiliary Society of Marbletown, Ulster County, N. Y. by Mr. Matthew Oliver, Treasurer	20 50
	From the Auxiliary Society of Trumbull, Conn. by Mr. Elihu Beach, Treasurer	13 00
25	From the Female Missionary Society of Watervliet, by Robert Bronk	22 00
	From the Auxiliary Society of Shawangunk, Ulster County, N. Y. by the Rev. A. D. Wilson, President	7 89
	From a Donation, by O. M.	50
	From the Book Society of Lebanon, N. J. by W. Johnson	10 00
	From the Auxiliary Society in Carlisle, Penn. by Mr. Knox, Treasurer, received by the Rev. Mr. Rowan	60 00
	From do. by do. collected at the Monthly Concert of Prayer, Carlisle	10 00
	From a Collection in the first Presbyterian Church, Baltimore, by the Rev. Mr. Rowan.	103 00
	From a Collection in the first Presbyterian Church in Philadelphia, by the Rev. Mr. Rowan	80 28
	From Mrs. Arden and Miss Woodruff, of Morristown, N. J. for the education of our Heathen youth at the Cornwall School, by the Rev. Dr. Richards	10 00
	Amount carried over.	\$10,875 19

1822.		<i>Amount brought forward.</i>	\$ 10,375 19
April	1	From a quarter's interest on \$2000 six per cent. state stock	30 00
		From Washington, for the Indian Schools at Tuscarora and Seneca	225 00
	2	From the Monthly Prayer Meeting in the Associate Reformed Church in Cedar-street	12 12
	3	From the Auxiliary Missionary Society of Flatbush, in Ulster County, N. Y. by their Treasurer, Abm. Hendricks, per favour of Capt. Lewis Hall	5 18
	10	From the Auxiliary Society of Hempstead, Rockland Co. N. Y. by Abm. Hogencamp	15 63
		From the Auxiliary Society of Livingston, Columbia Co. N. Y. by John McClellan, Treasurer	24 00
		From the Auxiliary Society of New-Hurley, Ulster Co. N. Y. by Mr. Simeon Alsdorf, Treasurer	14 00
		From the Auxiliary Society of Clarkstown, Rockland Co. N. Y. by Albert Lydacker, Treasurer	16 50
		From Michael Mead, of Salina, N. Y. a donation	50 00
	12	From the Auxiliary Society of Chester, Orange County, N. Y. by Mr. Stokes, the Treasurer	10 00
		From the Rev. Samuel Tomb, of Salem, Washington Co. N. Y. a collection in his Church, at the Monthly Concert of Prayer	7 00
		From Col. Joseph McCracken, of ditto, by ditto	5 00
		From the Auxiliary Society of Hopewell, Orange Co. N. Y. by Mr. Alexander Thompson, Treasurer	32 00
		From the Auxiliary Society of Goshen, Orange Co. N. Y. by Mr. Timothy B. Crowell, Treasurer	33 00
		From Mr. Alexander Sutherland, of Centre, North Carolina	3 00
		From the Auxiliary Society of Caunonsburgh, Penn. by Jas. B. Morrow, Secretary	10 00
		From the Auxiliary Society of Watervliet and Niskeuna, Albany County, N. Y. to constitute the Rev. Thomas Romeyn, of Orange, Saratoga Co. and the Rev. John De Witt, of Albany, Members for Life, by the Rev. Robert Brouk	60 00
		From the Female Auxiliary Society of Morristown, N. J. by Mrs. A. L. R. King, Treasurer, with a package of Clothing, value \$70	8 57
	13	From the Auxiliary Society of Newtown Long Island, by their Treasurer, Mr. Abm. Remsen	53 25
	15	From Capt. Nathaniel Harding, a donation to this Society, received by Mr. Isaac Heyer	5 00
	18	From Alexander Henry, Esq. Philadelphia, being for collections made and deposited in a Missionary Box, kept by the Presbyterian Congregation of Fairfield, N. J. under the pastoral care of the Rev. Ethan Osborn	24 25
	22	From the Auxiliary Society of Hopewell, Duchess Co. N. Y. by Mr. Samuel B. Halsey, Treasurer	53 18
		From a Bible Class of Young Females in Bloomfield, N. J. for the education of a Heathen Child, to be named Peter Kanoose, and to be selected by the Missionaries at Harmony	16 41
		From the Rev. Spafford Woodhull, of Princeton, N. J. collected at the Monthly Concert of Prayer in his Church, by the Rev. Dr. Romeyn	30 00
		From the Auxiliary Society of Steubenville, Ohio, by Alex. McDowell, Secretary	20 00
		From the Rev. Jacob J. Schultz, of Lebanon, N. J. collected at the Monthly Concert in his Church	3 00
		From the Auxiliary Society of New West Hemstead, by Mr. John Ackerson, Treasurer	25 00
	25	From the Auxiliary Society of Graham's Church, Orange Co. N. Y. by the Rev. Mr. M ^c Jemsey, their Pastor	12 50
	26	From the Auxiliary Society in Bergen, N. J. Mr. Jacob D. Van Winkle, Treasurer, by the Rev. John Cornelius	18 85
		<i>Amount carried over.</i>	\$ 11,697 63

1822.	<i>Amount brought forward.</i>	\$ 11,697 63
April 27	From the Auxiliary Society at Red Hook, Col. Pitcher, Treas. transmitted by the Rev. A. N. Kettle	25 00
30	From the Auxiliary Society at Tappan, Samuel G. Verbryck, Treasurer, by Mrs. Verbryck	14 00
	From Jonathan Little, Esq. for eight Boxes sold, received as a donation	8 00
	Ditto, for one Wagon and Harness	60 00
	Ditto, in a Box of Clothing from Greenville	3 00
	Ditto, in a Box of Clothing from Granville	7 32
	Ditto, Auxiliary Society in Greenbush, per C. I. Blauvelt, January	10 00
	Ditto, Auxiliary Society in Greenbush, the 16th March last, by ditto	12 75
	From Mr. Sanple, of Amboy	2 00
	From Master Charles Morris, of ditto	1 00
	From Miss Margaret Gilbreith, of ditto	1 00
	From the Auxiliary Society of Clarkstown, Rockland Co. N. Y. by Mr. Albert Lydacker, Treasurer	2 50
	From the Rev. E. W. Gilbert, of Wilmington, Delaware	4 00
	From Nicholas Williamson, Treasurer of the Auxiliary Society of New-Shannack, N. J. by the Rev. Gabriel Ludlow	42 00
	From the Female Auxiliary Society of Fishkill, Dutchess Co. N. Y. to constitute the Rev. Cornelius D. Westbrook a Life Member, by Miss Helena Van Nostrand, Secretary	30 00
	From the balance of a collection in the First Presbyterian Church in this city, for the outfit of Mr. Thayer and family	3 38
	From a collection taken at the Monthly Concert of Prayer in the Presbyterian Church in Lancaster, Penn. by W. Kirkpatrick	20 00
	To Balance due the Treasurer	499 78
		<hr/> \$ 12,448 36

*Account of Monies paid by William Wilson, Treasurer of the
United Foreign Missionary Society, from May 1, 1821, to
May 1, 1822.*

1821.		
May	1 By paid John Sayre per account	\$ 20 00
	4 By James C. Craue's draft	50 00
	5 By James C. Crane's draft on Win. Cairns, Esq. order to pay it	160 00
	19 By discount on uncurrent money received in Philadelphia, and sold there	87
	By Thomas Armstrong, Interpreter, per order	30 00
	By Jabez B. Hyde, per order	100 00
	By a counterfeit bill of the Phoenix Bank of Hartford	3 00
	29 By John F. Keys draft from Cincinnati	296 55
	By John F. Keys draft from Cincinnati	203 95
	By Nathaniel B. Dodge and Benton Pixley's draft of 25th of April	345 43
	By paid Mr. Burtzell for memorandum book, paper and quills	1 50
	By order to pay Miss Reeves and Miss Van Patten to Seneca	90 00
June	11 By James Young's draft, by the order of Z. Lewis	61 95
	By James Young's draft, by the order of Z. Lewis	87 50
	22 By James C. Crane's two drafts, by desire of Z. Lewis	159 59
	27 By postages to this day, &c. paid Z. Lewis	20 73
	30 By Daniel Fanshaw for his account, order of Z. Lewis	148 11
July	7 By Nathaniel B. Dodge, and Benton Pixley's draft, paid this day	1000 00
	By loss on sale of N. Carolina and Pittsburgh bank notes	3 20
	17 By Connecticut bank notes, Jersey, &c. &c. loss on sale 1-2 per ct.	80
	By paid to the United States Bank, per order	1000 00
Aug.	4 By Nicholas Cusick's draft for a quarters salary, from the 1st of July last, from Lewiston	50 00
	By William F. Vaill's draft from the post of Arkansas, 13th June, for Union Mission	500 00
	10 By Jona. Lesslie's draft from Pittsburg, per advice to Z. Lewis	150 00
	27 By Thomas Armstrong's draft, order of Z. Lewis, certified by James Young	30 00
	By loss on a piece of Gold, sold	3 15
	By the Rev. Burr Baldwin, for services rendered as Agent of the Society	189 75
	By the Rev. Burr Baldwin, for his services rendered in May and June, with the addition of \$50 by a vote of the Society	168 66
Sept.	18 By James Young's draft, Seneca school, the 1st of August	82 00
	19 By Jabez B. Hyde's draft, Buffalo, 4th of Sept. per order of Z. Lewis	66 66
	By Jabez B. Hyde's draft, Buffalo, 8th of Sept. per order of Z. Lewis	50 00
	By letter from Robert Ralston, Esq. and postage back	25
	By William F. Vaill's draft, in favour of Jas. Hamilton & Co. for the post of Arkansas, the 13th June	500 00
	21 By account paid the Rev. Dr. Milledoler, per order	2 70
	28 By James B. Crane's draft, in favour of Amos S. Tryan, the 10th inst.	102 34
Oct.	6 By Epaphrus Chapman's draft for the Union Mission, payable to Jas. Ritchie, or order	330 00
	11 By James Adams receipt for potatoes in Pittsburgh, paid	

Amount carried over.

\$6,008 69

1821.		Amount brought forward.	\$6,008 69
Oct.	11	by M. Allen, agent for the Society, and accounted for to me	5 00
	16	By Cash paid Rev. Dr. Griffin for his expenses in attending the Board of Directors	27 00
		By Abraham Paul, paid account for printing notices, by order of the Board in September last	8 00
	19	By postages of letters 56 cents, and discount for money received from Robert Ralston, Esq. Philadelphia, 13 cents	69
		By John Sayre's account, by order of the Board, for Books to the Missionaries to the Seneca and Tuscarora Nations of Indians	19 19
	20	By the Rev. T. S. Harris and wife, to the Tuscarora and Seneca Nations of Indians, for their expenses, per order	150 00
	21	By Nicholas Cusick's draft up to the 1st October, for salary as Interpreter	50 00
Nov.	10	By James Young's draft, Buffalo, 18th October, at twenty days after date, for \$450—noting for want of advice \$1	451 00
	13	By Charles Starr, per account, and order of the Board	3 05
	21	By James C. Crane's draft from Lewiston, November 12th, 1821, at 20 days sight, for \$85	85 00
	28	By Garret Cozine, an old account, by order of the Board, a half years salary	15 00
		By Peter Amerman, per account, for two years salary, &c. up to the 1st instant	70 00
		By Wm. F. Vaill's draft at Arkansas, 13th June, 1821, in favour of William Montgomery, paid to Theo. Bailey, Esq. Post Master in New York	427 18
Dec.	1	By Thomson S. Harris and Jas. Young, two drafts in favour of A. Bryant, for sundry expenses, and a quarter's salary to Thomas Armstrong, the Interpreter at Seneca	210 76
		By sundry postages	81
	22	By letter from Newville, enclosing bank notes, for postage	57
1822.			
Jan.	4	By Wm. F. Vaill's and Epaphrus Chapman's draft from Arkansas, 24th July last, for Union Mission, per advice to Z. Lewis	350 00
		By Jona. Seymour's account, by order of the Board	45 12
	19	By Joseph Watson, per order of the Board	26 00
	21	By Jona. Little, per order for the Committee of Supply, paid him	950 00
	24	By cash to the Rev. John Knox, for expenses in collecting money for the Society	30 00
		By loss on \$5 bill of Jacob Barker and other uncurrent money	4 43
	26	By Thomson S. Harris and Jas. Young's draft, at Buffalo, 31st December, 1821	50 00
		By sundry postages paid in this month	31
	28	By Nicholas Cusick's draft, Lewiston, 1st January, 1822, quarters salary \$50, twenty-eight days discount, 20 cents	49 80
		By the Rev. John Knox, per receipt	31 50
Feb.	2	By James Keeler & Co. per account for sundries	12 55
	26	By I. Heyer, Esq. for sundries sent to New Orleans	359 59
	27	By Jas. C. Crane's account from Lewiston, Feb. 8th, in favour of Calvin Hotchkiss, or order	139 57
		By discount on \$347 of uncurrent money, at 1-2 per cent	1 73
	28	By postages this month	1 15
Amount carried over.			\$9,583 69

1822.	Amount brought forward.	\$ 9,583 69
Feb. 28	By eight month's interest at 6 per cent. on money in advance by the Treasurer	101 87
March 6	By Thomson S. Harris and James Young's two drafts from Buffalo, 2d Feb. paid to Messrs S. and M. Allen	374 72
22	By David Talcott's draft for freight to New-Orleans, in favour of Noah Talcott, by order of the Committee of Ways and Means	99 55
25	By Rev. Mr. Rowan for expenses incurred in attending the business of the Society, by order of the Board	30 00
26	By Daniel Fanshaw, for his account for Circulars printed to Auxiliary Societies, &c.	20 92
28	By William A. Thayer, per order of the Committee from the Board	70 00
	By postage paid during this month	1 12
April 1	By Nathaniel B. Dodge and Benton Pixley's draft, dated at Chariton, 9th February, 1822, at 20 days after sight, payable the 23d instant, for one thousand dollars	1,000 00
12	By James C. Craue's draft at Lewiston, Feb. 26, payable to Amos S. Tryon	39 50
	By L. Hall, per account for a set of Lessons, &c.	4 00
22	By postages paid this month	92
	By loss on a three dollar bill North Carolina Bank money	13
	By John F. Key's draft, Cincinnati, 9th April, 1822, in favour of Eder and Taylor	296 58
25	By order in favour of William A. Thayer, by Z. Lewis, per receipts	232 00
26	By William F. Vaill's draft at Union Mission, 26th Dec. last, in favour of Mark Bean	445 00
30	By Cash paid Jonathan Little in full of his account, see per the account 21st January last	112 81
	By a counterfeit bill of the Mechanic's Bank in New-York	2 00
	By Epaphrus Chapman's draft, New-Orleans, 18th April	33 00
	Total	\$ 12,448 36
	By Balance due the Treasurer this day	\$ 499 78

*Errors excepted.*WILLIAM WILSON, *Treasurer.**New York, 1st May, 1822.*

The Committee appointed to audit the Treasurer's accounts, report, that they have performed that service, and find that there was a balance due to the Treasurer of Four Hundred and Ninety-Nine Dollars and Seventy-Eight Cents, on the 1st instant; and that there is standing in the name of Messrs. Robert Lenox, Divie Bethune, and Peter Wilson, as Trustees, the sum of Two Thousand Dollars, in six per cent. stock of the State of New-York; and sixteen shares in the New-York Insurance Company, in the name of William Wilson, Treasurer of the Society, the certificates of which are in the hands of the Treasurer, being the property of the Society.

G. B. VROOM, }
R. HAVENS, } *Committee.*

New-York, May 4, 1822.

DONATIONS.



The Treasurer's Report presents a detailed Statement of the Monies received in the course of the last year. The following is a list of contributions in Provisions, Clothing, &c. up to the first of May, with their value as far as it is communicated:—

Auxiliary Society of Steubenville, Ohio—Flour, Bacon, dried Beef, ready made Clothing, Cloth, Woolen Socks, Thread, and an Ax; total value, \$62 85.

Ladies of Chambersburgh, Pennsylvania—A box of Clothing, valued at \$120.

Female Auxiliary Society of Crabapple, Wheeling, Belmont County, Ohio—Linen and Tow Cloth, Garments, Sewing Thread, a Blanket, &c.; total value, \$37 50.

The Auxiliary Society of Red Oak, Brown County, Ohio—7 barrels of Flour, 8 of Pork, 1 of Cornmeal, 1 of Bacon and dried Beef, 1 box of Clothing, &c; total value, \$30.

The Auxiliary Society of Ripley, Ohio—Clothing, &c.; the value not mentioned.

The Auxiliary Society of Strait Creek—Clothing, &c.; value not mentioned.

The Auxiliary Society of Zanesville and Putnam, Ohio—Flour, Pork, Castings, and Clothing; total value, \$64 50, exclusive of \$36 in cash, subject to the order of the Board.

The Auxiliary Society of Troy, Ohio—Various articles of Clothing, Cloth, Pillow Cases, Towels, Wool, &c.; total value, including \$6 in cash, \$45.

The Auxiliary Society of Dayton, Ohio—2 barrels of Flour, various articles of Clothing, Tools, &c.; total value, including \$14 in cash, \$55 75.

The Auxiliary Society of the Forks of Wheeling—2 barrels of Flour, dried Beef and Bacon, 4 bushels of dried Apples, various articles of Clothing, and \$13 12 in cash; total value, \$68 44.

The Auxiliary Society of Cannonsburgh, Penn.—A box of Clothing, value not mentioned, and \$10 in cash.

The Auxiliary Society of St. Clairsville, Ohio—7 barrels of Flour, Bacon, Clothing, Stoneware, &c.; total value not mentioned.

The Auxiliary Society of Wheeling, Virginia—Provisions and Clothing; value not mentioned.

The Auxiliary Society of New Athens, Ohio—Various articles of Clothing, value not mentioned.

The Female Juvenile Mite Society of Wilmington, Delaware—A box of Clothing, value not mentioned.

The Rev. Mr. Avery, of Holden, Mass.—A package of Clothing, and \$8 28 in cash.

The Auxiliary Society of Lamington, N. J.—A bag of Clothing; the materials of which, exclusive of the making, were valued at \$42.

Ladies of Plattsburgh, New-York—A large box of Clothing, value not mentioned.

Ladies of Champlain, New-York—A box of Clothing, value not mentioned.

The Female Auxiliary Society of Baltimore—A box of Clothing, value not mentioned.

The Auxiliary Society of Springfield, Ohio—6 barrels of Flour, half

bushel dried Apples, a quantity of smoked Meat, a keg of Vinegar, a box of Clothing, \$13 in specie, &c. ; total value, \$32 13.

The Auxiliary Society of West Alexander, Penn.—5 barrels of Flour, 2 do. of Pork, and 1 barrel of Clothing ; value, \$33 61.

The Juvenile Auxiliary Society of Sugar Creek, Xenia, Ohio—1 barrel of Flour, sundry articles of Clothing, and cash \$6 ; total value, \$19.

An Association of Ladies belonging to the Presbyterian Church in New-Brunswick, N. J.—55 Garments, 2 pair of Sheets, and 2 pair of Pillow Cases ; value not mentioned.

The Auxiliary Society of Chillicothe, Ohio—1 barrel of Flour, 2 barrels of Pork, 25 yards of Shirting, various articles of Clothing, and cash \$62 81 ; total value, \$116 81.

A number of the Friends of Missions in Boston, and its vicinity—3 boxes of Clothing, one or two of which were from the personal friends of Mr. and Mrs. Sprague, and intended for their use.

Doctor Belcher, of Greenwich, Conn.—A box of articles, intended for his son at Harmony

From Greenville, Greene County, New-York—A box of Clothing, value not mentioned.

From Granville, Washington County, N. Y.—A box of Clothing, value not mentioned.

From the Auxiliary Society of Two Ridges, Jefferson County, Ohio—Articles of various kinds ; total value, \$27.

From the Ladies of St. Albans, Vermont—A box of Clothing, value not mentioned

From the Auxiliary Society of Kingston, Ulster County, N. Y.—2 bundles of Clothing, and 1 Hoe ; value not mentioned.

From Fairfield, Herkimer County, New-York—A box of Clothing, value not mentioned.

From Little Falls, Herkimer County—A box of Clothing, value not mentioned.

From Norway, Herkimer County, N. Y.—A box of Clothing, value not mentioned.

From the City of Troy, New-York—2 boxes of Clothing, value not mentioned.

From Rutland, Vermont—A box of Clothing, value not mentioned.

From Benington, Vermont—2 boxes of Clothing, value not mentioned.

From West Stockbridge, Mass.—A box of Clothing, value not mentioned.

A box of Clothing, through Messrs. Denton & Smith of this city ; its value, and by whom presented, not known.

From Harpersfield, Delaware County, N. Y.—A box of Clothing, value not mentioned.

From Leicester, Mass.—A box of Clothing, value not mentioned.

From the City of Hudson, N. Y.—A box of Clothing, value not mentioned.

From Kinderhook, N. Y.—A box of Clothing, value not mentioned.

From the Female Aux. Soc. of Morristown, N. J.—A box of Clothing, valued at \$70.

From the Female Missionary Society of Warwick, Orange County, N. Y.—A box of Clothing, value not mentioned.

From Easton, Penn.—A box of Clothing, value not mentioned.

From Albany—2 boxes of Clothing, forwarded by Mr. Christian Miller ; value not mentioned.

From the Ladies of Blooming-Grove, Orange County, N. Y.—A box of Clothing, value not mentioned.

MINISTERS MEMBERS FOR LIFE,

By the Contribution of Thirty Dollars and upwards.

Allen, Rev. Moses, Washington County, New-York.	Hughes, Rev. James, Oxford, O.	Paisley, Rev. Saml. Little River, North Carolina.
Anderson, Rev. J. Buffalo, Pa.	Janeway, Rev. Dr. J. J. Philad.	Paisley, Rev. William, Orange County, North Carolina.
Baldwin, Rev. Burr, Frankfort, New-Jersey.	Jennings, Rev. O. Steubenville, Ohio.	Palmer, Rev. Dr. Charleston, South Carolina.
Blain, Rev. W. M. Middletown, Orange County, New-York.	Johnston, Rev. Wm. Brownsville, Penn.	Patterson, Rev. A. O. Sewichly, Ohio.
Bronk, Rev. R. Watervliet, N. Y.	Judd, Rev. G. Bloomfield, N. J.	Patterson, Rev. James, Philad.
Bruen, Rev. Matthias, N. York.	Kenner, Rev. James, Wainut Hills, Ohio.	Phillips, Rev. Wm. W. N. York.
Caldwell, Rev. Saul. E. Sugar Creek, N. C.	Kerr, Rev. —, Allegany Co. Pa.	Proudfit, Rev. Dr. Alex. Salem, New-York.
Chester, Rev. Dr. John, Albany.	Kittle, Rev. A. N. Red Hook, N. Y.	Proudfit, Rev. David, Laurel Hill, Pennsylvania.
Christie, Rev. John I. Warwick, New-York.	Kuex, Rev. John, New-York.	Robinson, Rev. J. Poplar Tent, North Carolina.
Coxe, Rev. John.	M'Curdy, Rev. E. Cross Roads, Pennsylvania.	Romeyn, Rev. J. B. New-York.
Cumming, Rev. Alex. N. York.	M'Dougald, Rev. A. —, N. C.	Romeyn, Rev. Thomas, Orange, Saratoga County, New-York.
Cumming, Rev. Hooper, Albany.	M'Dowell, Rev. Dr. J. Elizabethtown, New-Jersey.	Scott, Rev. George, Mill Creek, Pennsylvania.
Currie, Rev. E. B. Grassy Creek, North-Carolina.	M'Leod, Rev. Dr. Edisto, S. C.	Seiple, Rev. Robert, New-Castle, Pennsylvania.
De Witt, Rev. John, Albany.	M'Leod, Rev. R. B. E. N. York.	Smith, Rev. Ely, Frankfort, Ky.
Ely, Rev. Dr. E. S. Philad.	M'Millan, Rev. Dr. John, Charter, Pennsylvania.	Smith, Rev. R. F. N. Northumberland, Pennsylvania.
Flinn, Reverend Dr. Andrew, Charleston, South Carolina.	M'Millan, Rev. M. —, N. Caro.	Turner, Rev. J. H. Fayetteville, North Carolina.
Green, Rev. Dr. A. Princeton, New-Jersey.	M'Millan, Rev. Wm. M. Jefferson College, Pennsylvania.	Westbrook, Rev. C. D. Fishkill, New-York.
Griffin, Rev. Dr. E. D. Williamstown, Mass.	M'Nair, Rev. M. —, N. Caro.	Wilson, Rev. J. M. Rocky River, North Carolina.
Gosman, Rev. J. Kingston, N. Y.	M'Pheeters, Rev. W. Raleigh, North Carolina.	Wilson, Rev. G. Chillicothe, O.
Haight, Rev. S. Wilton, Conn.	Mairs, Rev. Jas. Galway, N. Y.	Wylie, Rev. Andrew, Washington, Pennsylvania.
Hall, Rev. Dr. James, Statesville, North Carolina.	Marquis, Rev. Tho. Cross Creek, Pennsylvania.	Wynkoop, Rev. P. S. Hyde Park, New-York.
Halsey, Rev. L. Bloomingrove, New-York.	Mathews, Rev. J. M. N. York.	
Hoge, Rev. Jas. Columbus, O.	Milledoier, Rev. Dr. P. N. York.	
Hood, Rev. Tho. Buffalo, Penn.	Miller, Rev. Dr. Saml. Princeton, N. J.	
Hughes, Rev. T. E. Mount Pleasant, Penn.	Montgomery, Rev. Dr. B. R. Columbia, South Carolina.	
	Neill, Rev. Dr. Wm. Philad.	

OTHER MEMBERS FOR LIFE,

By the Contribution of Thirty Dollars and upwards.

Adam, John, New-York.	Howell, N. W. Canandaigua, N. Y.	Reed, Eliakin, Greenville, N. Y.
Allen, Michael, Pittsburgh, Pa.	Hubbard, D. G. New-York.	Rodgers, Dr. J. R. B. Newark, New-Jersey.
Ball, Mrs. Caroline, Charleston, South Carolina.	Jenkins, C. Edisto, S. Carolina.	Rudolph, Z. Columbia, S. C.
Benson, Egbert, New-York.	Jones, Thos. Charleston, S. C.	Russell, Nathl. Charleston, S. C.
Bethune, Davie, do.	Kenedy, H. Hagerstown, Md.	Rutgers, Henry, New-York.
Bethune, Margaret, Charleston, South Carolina.	Kesey, John, New-York.	Schofield, Jesse, New-York.
Bogert, James, Jun. New-York.	Labach, Ab. New-York.	Seabrook, Wm. Edisto, S. C.
Borland, John, do.	Lewis, Zechariah, do.	Sebring, Isaac, New-York.
Boudinot, Elias, Burlington, N. J.	Lenox, Robert, do.	Schuyler, John, Jun. Watervliet, New York.
Burroughs, B. Savannah, Geo.	Linchlaen, J. Cazenovia, New-York, deceased.	Smith, Dr. E. D. Columbia, S. C.
Cairnes, William, New-York.	Little, Jonathan, New-York.	Smith, Wm. Charleston, S. C.
Caldwell, John E. do. deceased.	Little, Jonathan, Jun. do.	Smith, Wm. New-York.
Calder, Henry, Edisto, S. C.	Low, Andrew, Savannah, Geo.	Steel, Gen. John, Philad.
Christie, J. R. Warwick, N. Y.	McDonald, Alex. Baltimore.	Stille, John, do.
Christie, Henry W. do.	McKime, F. Augusta, Geo.	Strong, Benjamin, New-York.
Colt, Roswell W. Baltimore.	Mead, Michael, Salina, N. Y.	Taylor, Knowles, New-York.
Corwin, Eli, Middletown, Orange County, New-York.	Mikell, Ephraim, Edisto, S. C.	Taylor, Thomas, Sen. Columbia, South Carolina.
Cushing, Joseph, Baltimore.	Miller, Saml. Prof. Jefferson, Col. Pennsylvania.	Ten Broeck, Flatbush, Ulster County, New-York.
Dalaby, Maj. J. Watervliet, New-York.	Morris, Wm. Baltimore.	Van Rensselaer, Steph. Albany.
Darling, Thomas, New-York.	Murray, James I. Edisto, S. C.	Van Rensselaer, Steph. Jun. do.
Day, Orrin, Catskill, N. York.	Napier, Thos. Charleston, S. C.	Van Rensselaer, W. P. do.
Duncan, P. Charleston, S. C.	Nichie, John, New-York.	Van Rensselaer, Philip, do.
Engles, Joseph P. Philad.	Nichie, Mrs. Elizabeth, New-York, deceased.	Van Rensselaer, Cortland, do.
Fine, John, Ogdensburg, N. Y.	Nichie, Miss Elizabeth, do.	Van Rensselaer, Henry, do.
Fridge, Alex. Baltimore.	Pintard, John, New-York.	Van Rensselaer, Alex. do.
Gaston, Wm. Savannah, Geo.	Porter, David C. do.	Van Sinderin, Adrian, New-town, New-York.
Gibbes, Robt. Charleston, S. C.	Proudfit, John, Salem, N. Y.	Varick, Richard, New-York.
Gosman, Robt. Kingston, N. Y.	Proudfit, James, do.	Watson, Joseph, New-York.
Grant, Geo. Pittsburgh, Penn.	Proudfit, A. M. do.	Weir, Silas, Philadelphia.
Gregorie, Mary C. Charleston, South-Carolina.	Proudfit, Susan, do.	Whaley, Edward, Edisto, S. C.
Groat, R. C. Watervliet, N. Y.	Proudfit, Mary, do.	Whitehead, John, Waynesborough, Geo. deceased.
Hanford, Doct. D. Middletown, Orange County, New-York.	Radcliff, P. W. New-York.	Wilder, S. V. S. Paris, France.
Henry, Alexander, Philad.	Ralston, Robert, Philadelphia.	Wilson, Wm. New-York.
Heyer, Isaac, New-York.	Ralston, M. C. do.	Wynkoop, J. Bucks Co. Penn.
Horry, Elias, Charleston, S. C.	Ralston, Robert, Jun. do.	Young, Thos. Savannah, Geo.
	Ralston, A. G. do.	
	Ralston, Gerard, do.	
	Rankin, Henry, New-York.	

